

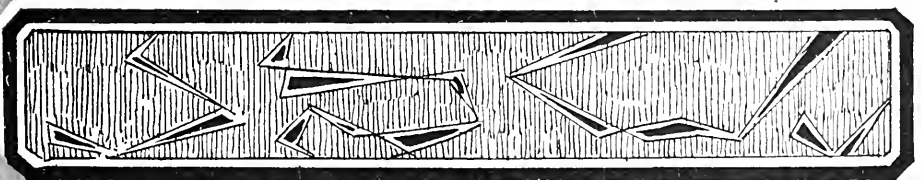


IMPROVEMENT ERA

Vol. XVIII

NOVEMBER, 1914

No. 1



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
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LATE SUMMER

The suns of August scorch the yellow grain,
And pale the hills are wrapped in whitened haze :
Like islands float the groves above the plain ;
From skies unclouded comes the lambent blaze ;
The roads are blinding in the floods of light ;
The suns are followed with the burning moons ;
Each day but dies to bring as rich a night,
And at the dawns, night in languor swoons.

ALFRED LAMBOURNE.



THE RURAL PEACE

See article, "The Country Cross-Roads," by Alfred Lambourne.

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The Story of the Crystal

A Parable Based on Nature's Laws is to be Found within.

BY DR. JAMES E. TALMAGE

Do you know what a crystal is? Many of us may have seen the beautiful cubes that form when salt solidifies from the brine; the lustrous octahedrons into which alum shapes itself as the substance separates from a saturated solution; and we may have seen, if so we surely have admired, the rhombohedrons of calcite, occurring in the best condition as Iceland spar, and the clear hexagonal prisms of quartz with their pyramidal terminations, each of three or six faces. All of these, the cubes, the octahedrons, the rhombs, and the prisms are crystals, and the geometric forms named are but a few of the multitudinous shapes that are assumed, under certain favorable conditions, when matter returns to the solid state after solution, fusion, or sublimation.

Most solids possessing definite chemical composition tend toward the crystal state. Thus, in addition to the examples already cited, sucrose or cane sugar, tartaric and citric acids, sodium carbonate or washing soda, and sodium bicarbonate or baking soda, may be named as substances common in the home, each of which readily crystallizes provided the conditions are suitable. Gypsum, which is known to many in its massive state only, as plaster-stone or as alabaster, tends toward, and under favorable conditions will attain, the splendid form and state of selenite, which is crystallized gypsum, and which occurs in the vein-cavities and caverns of the earth as monoclinic prisms and other related shapes. When the prisms are very thin and are closely crowded in parallel position, the resulting mass is the rich and lustrous satin spar.

The six-sided prisms of quartz, already referred to as occurring in association with terminal pyramids, are specifically known as rock crystal; and it is interesting to note that in reference to this substance the term "crystal" was originally applied. The name is derived from "krystallos," the Greek word for "ice;" and was given to these colorless transparent prisms of quartz on the false basis of a fanciful theory that they were masses of ice that had been frozen by cold so intense as to render thawing-out impossible.

As in part stated above, there is a very general tendency toward crystallization by such chemical substances, either elements or compounds, as are ordinarily solid. Needless to say, the tendency is not always realized; indeed, only under particular conditions do solids actually attain the crystal state. Yet the tendency is ever operative; and there is something inspiringly grand in the tendency itself,—the effort, as we would say were we speaking of living organisms; and in fact there may always be recognized the great and the grand, the noble, the true and the good, in every uplifting tendency, in every effort toward the purer and the better.

The mud in the puddle is an uninviting mixture; nevertheless the constituent parts thereof, the silica of the sand grains, the calcium carbonate of the ground-up limestone, the more complicated silicates of the clay, each of these tends toward,—may we not say, figuratively at least—yearns toward, the state of symmetry in form and structure that is manifest in the crystal alone. If these substances, the chemical ingredients of the dirty, slushy mud, were free to follow their own drift, free to obey unhindered the laws of their inanimate existence, they would all crystallize; and from the mud would come lustrous prisms of quartz, brilliant rhombs of calcite, crystals of feldspar, pyroxene, or possibly some of the silicate gems.

What are these particular and indispensable conditions under which crystals may form? Broadly speaking they may be summarized thus: a state of molecular freedom, whereby the ultimate particles of the substance are made able to move among themselves.

It is known that the axle of a railway locomotive or car may become in time granular, and in consequence very likely to break under any sudden or unusual strain. When the axle was first fashioned it was of fibrous, not granular texture; but the shaking and the jolting, the bumping and the jarring to which it is subjected in long continued travel may bring the particles into the crystalline state. The metal then consists of distinct grains, each a tiny incipient crystal. The granular or crystalline state and the state of actual crystallization fully attained are well illustrated by a lump of loaf-sugar and a cluster of sugar crystals as seen in

rock candy. Reverting to the instance of the car axle, we may say that the metal had availed itself of every little jolt or jar to bring its atoms into crystalline relationship with one another. Then some day we hear of an awful disaster. A train is wrecked; many people are injured or killed; investigation shows a defective axle, one that had become granular through long use. Gaged by the standard of human interest the accident was most deplorable and distressing; viewed from the side of natural law it was but an incident connected with the irrepressible effort of homogeneous solids to attain the crystalline condition.

In a lump of rock-salt the tendency toward crystallization is just as real as in salt suspended in water as brine, but the bonds of solidity, the mysterious force we call cohesion, hinders free movement of the atomic particles, and so prevents the orderly molecular arrangement that is characteristic of the crystal state. Solution is one of the processes by which the molecules of a solid are so freed from cohesion as to be able to move without hindrance; and another process of similar effect is fusion or melting under heat.

There are many substances for which no physical solvents are known; that is to say we are unable to dissolve them without first converting them into compounds that are soluble. To this class belong the metals. There are substances that will dissolve in any of several solvents, and others, for each of which but a single solvent is known. Thus, common salt, alum, and sugar are readily soluble in water; and, from the aqueous solution, crystals of the respective substance may be obtained. Camphor is but sparingly soluble in water but easily so in alcohol; and from the alcoholic solution camphor may be made to crystallize. Carbon is soluble in molten iron, and may crystallize out from such solution as graphite or as the diamond, each of which is in composition pure carbon. Silicon goes into solution in molten zinc, and crystallizes therefrom in brilliant needle-like forms.

Through the examples cited, certain facts have been established,—that fusion and solution are conducive to crystal formation by affording to the molecules, or ultimate particles of the melted or dissolved substance, freedom to move; and furthermore, that in order to effect the solution of any substance, be it an element or a compound, the particular solvent suitable thereto must be employed.

Like all other operations in Nature, the crystallizing process arouses the wonder and taxes the understanding of the observant student. There is something seemingly supernatural in the shaping of the cubes of salt in a saturated brine, as also in the formation of crystals through cooling and solidification following fusion. Even the unscientific observer sees that the crystal is a manifestation of order; the molecular arrangement is according

to system; the symmetry of the crystal is the result of freedom, the fruition of liberty. Hence we have come to say in simile and metaphor, when our ideas on any given subject have been collated and reduced to order and system, that they are crystallized. The figure is a good one, based as it is on sound analogy. To insure the crystallization of ideas through solution, the solvent chosen must be the right one, however rare or precious; aye, though it be the attar of our sweetest fancies, the distillate from false though most-beloved traditions; and to effect crystallization of thought through fusion, the requisite temperature must be attained whatever the sacrifice or cost in fuel,—though we have to cast into the furnace our fondest superstitions, precious prejudices, and even our very passions of hatred or love.

When a great truth enters one's soul for the first time, the man erroneously calls it a new truth; it may give rise to mental disturbance and possible disruption because it is plainly opposed to the man's earlier conceptions. He has to break down his stubborn traditions, his selfish predilections; with pestle and mortar he must grind them to powder, that thus triturated they may the more readily be dissolved or fused. True faith, genuine hope, trust in God, are solvents of rare efficacy; and prayer is the most potent of all. These will in time bring into solution even the most resisting and rebellious thoughts; or, in the furnace, they will develop such heat of conviction as to reduce to quiescent fusion even the most refractory of false beliefs. In the beaker or the crucible shall form new thoughts, freshly crystallized, lustrous, symmetrical, true.

Away back in the last quarter of the eighteenth century there was an exhibition of crystallization of thought and principle on a colossal scale; therein the nation participated; and at the process as at the result the whole world wondered. From the hot solution of united determination there developed gradually the glorious system of government embodied in the Constitution of the United States. The heat necessary to the process was the fire of battle, the fuel was human flesh; the only effective solvent was rich, red, human blood. Oh! what a scene did the laboratory present! The sickening fumes of powder, the shattering impact of bullet, ball, and shell, the stench of gore; the whole rendered more terrifying by shrieks and moans, cries that seemed to have been ripped out of the heart, some like curses, others like prayers. And the heat,—Oh! the heat! It was beyond all that had been ever conceived in the mind of man as possible to earth. The effect of it all was to dissolve in the blood-filled cauldron, to fuse in the flesh-fed furnace, the faith, the hopes, the desires of the people, as well as their antagonisms, their prejudices and their hates. What came from the melting pot and the cauldron? Forms of symmetry and beauty, which in both outward shape and internal

structure showed forth order, system, and an approach to the relatively perfect. The ideas of the nation were crystallized, and there appeared the highest type of national government the world had seen.

Who shall say that from the present death-struggle in Europe, the great world war in which slaughter has set a new record for history, there shall not crystallize out from the blood and the fire, higher conceptions of human rights, and a truer realization of God's purposes with respect to man? There has been no dearth of blood, no lack of heat; nor shall the result fail to show forth the glory of the great Chemist, who guides the reactions in cauldron and crucible, and who shall bring from the gory magna a better realization of the truth that men are brothers and that God is Father over all.

Self and Rum

'Twas Self and Rum—two captains bold—in mutual friendship true,
They met, and tales of crime they told, as pals are wont to do.
With guarded words in whispered tones they claimed Satanic pow'r
The God to cast from off his throne, divest him of his dow'r.

"I teach mankind the art of war; to plunder, rob and kill.
I spread destruction near and far, then make them pay the bill.
I leave instead of golden grain a stream of crimson blood.
My name is Self! my point to gain I slay the pure and good.

"To aim with tact each piercing dart requires a master mind,
One schooled in all the magic art of earth and hell combined.
The feudal spring I now control, for all thus schooled must know
That he who wrecks immortal souls must reason overthrow.

"I take the young with brain and brawn, selecting all the best;
I leave the weak, the crippled one, the youth with hollow chest.
Should some survive and peace possess, forget in time war's pain,
Their hearts I fire with selfishness, then lo, there's war again."

The other brought from sin's archives his tale of bloodless wars,
More deadly in their wreck of lives with deeper-furrowed scars.

"I study, too, the magic art," he said, "which makes it plain
That if I would control the heart I must deceive the brain.

"I feed upon man's vital cells; his frame with palsy quakes;
His mind I fill with thoughts of hell! his brain with coiling snakes!
I ply my alchemistic skill, and souls once pure and fair
Are warpt, defiled and changed, until God's image mocks Him there.

"My wasting curse, when once begun, continues night and day.
It blights in embryo the man who bears potential sway.
Nor sex, nor age my conscience stings—no sentimentalist I—
Though dearly to this life they cling I curse them let them die,

"The rich, the poor, the high, the low—my wreck exception scorns;
'Tis mine man's peace to overthrow and crown his head with thorns.
I spurn the blood of battle fields and count it pigmy strife.
My name is Rum! behind my shield no friends, no God, no life!



The Country Cross Roads

BY ALFRED LAMBOURNE

At one corner of the square formed by the cross-roads stands a clump of tall old cottonwood trees, and the clear, shining waters of the canal, which flow from east to west, are overhung by ancient willows. Herbage of almost countless kind springs from the moist soil on the water's edge, and beneath the surface of the canal itself, the long, swaying leafage of the water-buttercups, covered with myriads of pale blossoms, too, is as thick as the plants and herbs upon the land. Where the canal crosses the intersecting road, it is, in turn, crossed with a rustic bridge and near by there are a weir and a flume. The upper timbers of the last-named structure are both sun- and rain-warped, they are bleached into a violet-gray, but the logs which form their bases are richly greened by the passing water, hung with lush-green water-grasses and thickly cushioned with gold-brown moss.

The summer wanes. The road-side growth, as well as the harvest fields, tell of the season's close. The lowly trefoil is still fresh in places yet is mostly worn and ragged, pods hang from the milk-weeds, the prickly burrs are russet, the bushes of wild-rose are covered with crimson and hardened berries, and the down floats away from the bursted thistles. There are a few wan marguerites, a tarnished golden-rod here and there; one or two frayed suns of the helianthus; the heads of the tall clusters of tansy droop heavily in varying shades of chastened orange and ruddy chocolate, and on the aged dandelions there are balls of silver mist. Yes, summer has sped and the sounds of harvesting are heard in the land.

But now is the Sabbath, and these sounds are stilled. There is a peace around. Through a vista of the trees, I see, epitomized, as it were, the human life. There is the uncut wheat, the stubble and the piled-up sheaves—the harvest fields; beyond the fields the gables of a country home, the mill, the belfry of the

village church and, far away, a few white spots that I know to be stones in the village grave yard. There it is—Life, Toil and Death, the Hope of Immortality. That farm-house has been built long enough, I should imagine, to have a romance history of its own. There, no doubt, have been births and bridal home-comings; there have been joys and pains, hopes and fears; there have been festivals of happiness and the ceremonies of sorrow. Yes, there has been the round of life, and after that, at last, yonder, "Rest on the Hillside, Rest."

And these have passed. While I have lain idly dreaming upon this shaded bank, I have, also, looked on these: a little urchin, astride of a big, black horse; a couple of rustic belles; an ill-conditioned youth, a "shuffling Tom;" what appeared to be a well-to-do farmer, in his buggy with his wife and child; a pair of lovers, who appeared surprised to see the stranger resting upon the bank; a big, yellow cat that, true to its feline nature, passed quickly yet stealthily along the foot-path, casting furtive glances from side to side. And then a young man on horse-back, a country gallant, surely an important character at the village dance; and then a very old lady walking, though lame—such a pathetic figure to be alone such a puzzled, lost expression in the weary eyes and on the wrinkled face, a poor derelict, the wreck of a human being. I should like to know her history; and then a couple more urchins, and carrying fish, clearly they have broken the Sabbath; and, lastly, a pair of tramps. I had met another tramp earlier in the day, one to whom my sympathy went out, a man pale with anxiety or sorrow of some kind, and so far from his destination. Yet I did not appreciate much these later men. One of them was quite evil-faced, as he resorted to the time-worn trick of asking "What the time o' day." I am quite relieved in mind that the pair passed on. Perhaps the fact that I was careful to let them see my hand move towards my trousers hip pocket—in which there was nothing—had something to do in the case.

Thyme and mint, clover and newly-cut grain—I lie upon the canal-bank; I close my eyes, and try to resolve into its component parts the rich fragrance of the evening air. It is a pleasant task, yet more difficult of accomplishment than separating the rural sounds. There are the whispering ripples of the canal waters, as they round some cobbles at the foot of the bank, and the splash at the weir, farther on. I hear the distant squeal of a pig, the barking of dogs, the lowing of cows, the cackle of geese, and the whinney of a mare to her foal. And then, before I open my eyes again, the cock's shrill evening call, the boom of a night-hawk, and the plaintive cry of the western whip-poor-will.

Then I hear the splash made by a frog, as the startled creature suddenly plumps itself into the deep canal, and I look up just in time to see the frog disappear under an entangled knot of

willow roots, and a bright green water-snake glide gracefully over the canal bank edge and swim to that on the opposite side.

Darkness coming to the earth, and twilight fading from out the sky! Over the one, the flushed horizon, the white, love-planet Venus, and the sharp, gleaming sickle of the crescent moon; and over the other, the shadowed one, throbbing in the imperial purple, the great, golden orb of Jove. There are dim mountains, too, at east and west, but I do not wish to write their names. O my heart is full, and fain would my soul know rest! Peace, peace—peace, though all else should fail! Here is peace, the rural peace and beauty, and peace of soul must come from within. And why, now that my body is rested and my mind has cleared, should I cry aloud to the stars?

And there they shine. And yet why name the stars? They are written in classic mythology, on the bricks of Babylon, in the Vedas, and in Holy Writ. They have had many names; they are called of the gods, of the heroes of legend, and of the mighty ones of the earth. Yes, yonder lights are known of all nations and spoken of every tongue. And now lights appear on earth, the tiny lights of men. At the cross-roads the shadows are already black; among the trees the winds of night begin to sigh, the waters of the canal make a cheerless sound. I will journey on, I will be a foot-traveler on the country road. And, "Peace be with you," did I hear you say? Well, this is a peace; I will live it this hour, though new struggle comes with dawn. Out on the open there is a holy light; it is spread over the landscape from the multitude of stars. I will bathe my body; aye, my very soul in that ancient light that has come so far. Who shall tell, when my mood of heart-sadness may have come to an end, the reward that shall be mine?



A Righteous Woman's Recompense

BY LELLA MARLER HOGGAN

IV—Redeeming A Pledge

"How is she, doctor," asked Eugene Gordon, as a dark, heavy-set man emerged from the room where Mrs. Barton lay ill.

Dr. Kent shook his head seriously.

"No better—getting weaker all the time."

"How long do you think she will last?"

"Go before morning, unless some radical change takes place, which is hardly possible."

"Anything we can do?"

"Nothing."

"Anything medical skill can do?"

"No. She has lost faith in herself. If she had not let go, as it were, we could probably save her."

The doctor gave a few directions to the nurse in attendance and left the house just as Ethel Barton entered the room.

"How is mother?" were her first words to Gordon.

"About the same," he replied.

"And how are you, my girl? I'm afraid you haven't slept much."

"Oh, I'm all right," said Ethel, hurriedly. "Have you succeeded in locating those Latter-day Saint elders, yet?"

"No. They have no permanent headquarters, so far as I can find out. They seem to be here, there, and everywhere. They are holding some sort of meeting in the schoolhouse tonight, I believe."

"Then you did not see them?"

"No, I did not."

"Then I must go myself and find them," she said, decidedly.

"Impossible!" he objected. But Ethel was already in the hall reaching for her coat and scarf.

"You will at least wait until morning," he urged.

"No. That will be too late," was her decisive reply.

"Then I shall go with you."

"If you desire. Miss Hale will remain with mother until we return."

"Yes, Doctor Kent will call in again in about an hour and Miss Hale is to wait for him."

"Very well."

After walking a few steps in silence Eugene Gordon said rather abruptly,

"Ethel, my dear. I wish you would not do this rash thing."

"Rash?" she ejaculated.

"Yes, indeed. It is late. These men are in meeting. They are complete strangers to all of us. And even should you succeed in securing their service, what have you secured? They are not ministers. I am told they are mere youths, and ignorant youths at that."

"Mr. Gordon, your speech affirms your own ignorance in regards to the gospel of Christ. These elders may be strangers, as you say, yet they are my brethren in the gospel, and as such I understand them and trust them. They may be ignorant youths as you say, but does not God choose the weak things of the earth to confound the wise. And being endowed by the Spirit and power of God, even the humblest of creatures become strong and great."

"And you really expect these 'Mormon' boys to heal your mother?"

"No. But I expect them to officiate in an ordinance, whereby God shall heal her. Do you not know that as a people we believe in the gift of tongues, prophecy, revelations, visions, healing, etc?"

"Yes, I know. But, Ethel, I do not believe you realize how very ill your mother is."

"Indeed I do. That is why I know that it is imperative that these elders come tonight. God has said that if any are sick among us, we shall call in his elders, and have them administer unto the sick ones, and if they are not appointed unto death they shall recover."

"And would not the prayers of any righteous man avail as much as these?"

"No. When a man has received the priesthood of God he is endowed with privileges and power that other righteous men do not possess."

"Then you are decided in this matter, and you will not turn back?"

"I am decided. I shall not go back until I speak with these elders."

They did not say any more until they reached the small school-house. When they entered the building Prof. Gordon motioned Ethel to a seat and whispered that he would speak with the preachers.

"No," she said, "I had better speak with them." So walking up one of the side aisles, she nodded to the elder who was seated and quietly waited. He immediately came and offered his hand in greeting.

"I am a Latter-day Saint," she explained, "My mother is lying

at the point of death in this city, and I want you to come and administer to her."

"Certainly, sister," he replied. "And what is your name and address?"

She passed him her card.

"Shall we come tonight?"

"Yes, if you will, please. Just as soon as your meeting is closed. You will pardon us for interrupting your meeting but the case is too urgent to wait until morning."

"All right, Sister Barton, we shall be there in less than an hour."

"Thank you very much," she said. And then she joined Prof. Gordon and they walked home in comparative silence.

The doctor and nurse were giving Ethel her last instructions for the night, when the two elders rapped at the door.

She opened the door and greeted them.

Then asking their names, she presented Elders Strong and Hansen, to the doctor, nurse and Eugene Gordon.

"These gentlemen are Latter-day Saint elders," she explained, who have come at my request, to administer to my mother."

Dr. Kent looked up with a start, surprised at having his case taken out of his hands so unceremoniously.

Ethel gave the elders seats and went to speak with her mother.

She returned in a moment saying that everything was ready.

There was an awkward pause. Then Brother Strong said simply,

"Sister Barton tells us that her mother is very ill. It will be necessary for us to have a complete unity of faith in extending our blessing to this sick woman. If any of you present believe in this ordinance of blessing the sick we shall be pleased to have you come in with us."

Ethel stood aside. Elders Strong and Hansen stepped into the room. Eugene Gordon rose, hesitated a moment, then catching the smile of ridicule that passed between Dr. Kent and the nurse, he walked over to the davenport and calmly sat down.

Ethel waited another moment, pleading, praying, in her heart for him. He did not look up. She closed the door softly and followed the elders to her mother's bedside.

The clock struck two. Prof. Gordon roused himself and sat up.

"I beg your pardon," he said sincerely, "I did not intend to fall asleep. Where is Miss Hale?"

"I persuaded her to lie down for a few hours."

"And your mother?"

"Is still sleeping quietly."

"Isn't it time for her medicine?"

"Yes—two hours past."

They said but little, lest they should awaken the sleeping woman.

When Miss Hale came into the room at four o'clock she was surprised to find the medicine tray just as she had left it. A look of apprehension crossed her face. Seeing it, Prof. Gordon said quickly,

"No, not that."

"My mother has slept quietly ever since you left the room," Ethel explained.

Dr. Kent was more greatly surprised than Miss Hale, at his patient's condition when he called that morning.

Mrs. Barton steadily improved in health, and although it was several weeks before she was able to take the journey home, still, all conceded that she had done remarkably well.

The elders called several times, at her request; and more than once they entered into discussions, not only with Prof. Gordon, but also with Miss Hale and Dr. Kent. And several times, after all of the others had gone, Ethel and Prof. Gordon sat and discussed various topics that had not been explained to the latter's satisfaction. Ethel was much grieved over some of these conversations. One day after a silence of some length had ensued between them she spoke up abruptly.

"Prof. Gordon, do you know that you once told me that you had found the way and that our paths led in the same light."

"Yes," he said slowly, "I can never forget that to my dying day. But I did not then know how much your religion included. I begin to see now, that it would take a man some time to learn all of the things that your people include in their religion."

"I am glad to hear that confession," Ethel said seriously. "It has often pained me to hear you say 'your people,' 'your faith,' 'your religion,' but that makes it all clear."

A musical laugh rippled from Prof. Gordon's lips.

"Thy people shall be my people; and thy God, my God," he quoted in a babbling tone, almost nonsensical, "Oh, it's all coming, little girl, after awhile; but you mustn't expect too much all at once. I'm pluming myself for great flights one of these first years; but you must give me time."

She did not reply. She was thinking of the devout look on Willard Taylor's face when he had once reverently quoted that passage to her. That this man should repeat the words so lightly, seemed almost sacrilegious."

For the second time she experienced a feeling of superiority to this man of learning and worldly experience. She felt that he was lacking in that power and strength of manhood that she needed to depend upon, in her hours of trial. Would it always be so? When she should have to meet pain and sickness, and perhaps death, in her own household, would this hero of hers

forever fail in his heroism, as he had done in this late crisis? Would she forever have to stand alone, in the hours of her greatest trials and bereavements? Would Eugene Gordon be always inadequate to meet the big lessons in life—be always unable to remain in the crucible until the finality of the test?

The west bound express train swayed and writhed along in its effort to make up the time lost on account of a slight accident at the last station. The black smoke jutted out into a leaden sky and the engine snorted.

Ethel hovered about Mrs. Barton bestowing numberless little attentions to add to her comfort and convenience.

"Now sit down and rest, Ethel," commanded her step-mother smiling, "or you'll be tired out before the journey is begun."

Ethel's face glowed with loving gratitude as she sat down beside Aunt Lucy and gently stroked her thin white hands.

"They'll soon be rough and red again," smiled Aunt Lucy, "when I get out amongst my flowers and vegetables."

"I think Ned and I shall curtail your gardening this summer and limit you to one pansy bed and your geraniums," teased Ethel.

Eugene Gordon's eyes closed wearily and he leaned back in his seat facing them. The tedious gray prairie swirled past, only to reveal a new stretch of gray no more promising than the last. The dust and smoke sifted into the pullman car, through the double window screens, and the peanut vender shouted his wares.

"Too bad we did not arrange to cross this desert in the night," grumbled Eugene Gordon. "It certainly is tiresome going over it while one is awake."

"My grandfather walked across it," remarked Ethel, dryly.

"Walked across," ejaculated Gordon sitting erect.

"Yes," confirmed Ethel. "And out there, somewhere, in the gray sand, my grandfather lies buried. The grave isn't marked by any stone. At the time of his burial a campfire was built over it, to hide it from the wolves."

"Yes," added Aunt Lucy, "my mother left one of her babies out there in the nameless prairie, the same way."

"Of course, I have read of it," said Prof. Gordon, "but it sounds different on the lips of your friends, than it does from a printed page. It is a terrible tragedy to have taken place in our fair land. But I do think that the men of 'Mormondom' could have protected the women more than they did."

"No," interrupted Aunt Lucy. "They did all they could. They gave their strength, their ambition, and in many cases, their very lives to the cause. They could not have done more. It was not a time for sentimental gallantry. It was a time for work. and

faith, and love; and they gave those in full measure. When men and women go into the wilderness to serve God and build an empire, they have no time nor strength to spare on frivolous conventionalities. Each one shoulders his burden and bears his load, equally with his companions. And each one does the work that God puts into his hands to be done."

"That may all be true," consented Prof. Gordon. "But even today in these peaceful, prosperous times, I think the women among your people work too hard. Many of them do not know what a life of ease and comfort means."

"No," said Ethel, "We do not, nor do we desire to. We want to do our portion in the work of the world. Besides, you must remember that wherever you find a woman living in ease and luxury, you will also find one or more of her sisters drudging for her. If each woman looked upon her work as a joy and as an essential factor in her development and preparation for life, we should have no idleness and no drudgery."

"Now you are getting into politics," laughed Prof. Gordon.

"We have a right to, in Utah," laughed Ethel. "We western women help to make our own laws you know."

"And good ones, too," consented Gordon.

"I suppose you will be telling me next that your prodigious 'Mormon' families are a matter of choice and a source of joy to Latter-day Saint mothers."

"They most certainly are," smiled Aunt Lucy.

"Do you really mean it?"

"Most assuredly," reiterated Mrs. Barton.

"Will wonders never cease?" smiled Prof. Gordon. "What do you think of it, Miss Barton, would you be proud of a family of ten?"

"I certainly would," replied Ethel, seriously.

"Yes, indeed," affirmed Aunt Lucy, "I think the one work, above all others, that God sent women into the world to do, is to mother the sons of men. Why Prof. Gordon, I think a woman learns more in bearing and rearing one child than in any other experience she can pass through in life."

"A woman is probably more charming," remarked Ethel, "who can paint lilies, and sing at church festivals, and write lyrics, and pose for magazine cover designs, and do a hundred other things that pretty women do. But if she can add to her other graces, some of the big lessons in life she will feel happier and more satisfied when the story is ended."

"I believe that is true," consented Prof. Gordon. "It must be rather lonesome all right, to be all by one's self at the end of the road. But then one doesn't need a pageant at one's elbow either."

"Ten wouldn't make much of a display," smiled Ethel.
"Now, little girl, that isn't exactly fair."

Ethel Barton disposed of the wild flowers she held in her arm, threw her airy summer hat by, and stretched herself in a big rocker on the cool porch to enjoy her letter. However, it was not so full of joy as she had anticipated. She read it through twice, gave a little sigh, and got up uneasily and came into the house.

"Well, he is coming, Aunt Lucy."

"Coming, is he?"

"Yes, and I can't tell whether I'm glad or not."

"Nearly time you were finding out, isn't it?"

"Do you think this visit will be the official one?" laughed Ethel.

"I certainly do. Don't you?"

"I—I can't tell—perhaps."

Ethel sat by the open window watching two brown birds, as they carried sticks for a nest. They flitted about in wild gladness, occasionally alighting on a twig and almost bursting their throats with joy songs.

Their mating and home building looked to be such a perfectly natural, easy affair.

"No questions at all to settle," thought Ethel. "And my life seems to be nothing but question marks."

A light breeze scattered the soft scented blossoms on the grass. She caught a few up from the window sill and tore them to bits. Eugene Gordon was coming to see her and she could not tell whether she was glad or not. It was easy enough to love the man while he was in Omaha and she was in Utah. His letters were full of beautiful thoughts and sparkling wit. His diction and rhetoric were faultless. As she glanced over the pages again she could in fancy, hear his deep tender voice. She could hear his rippling laugh, and see his dark smiling eyes. He moved so gracefully and was always so suave and polite. Yet he, somehow, always fell short when it came to meeting a crisis. What would he have to tell her in regards to his faith in the gospel? Would he be the Eugene Gordon she had first known and loved or would he be the skeptic she had worked with so unsatisfactorily in Omaha. She had one certain guide to assist her in her decision. She had made a solemn pledge to live true to herself and God. She would keep that pledge at any cost.

Ethel sat silent so long that Aunt Lucy at last recalled her from her soliloquy with.

"Better let me answer the question for you, my girl."

Ethel yawned and smiled and came over and kissed her.

"Wish I could," she smiled. "but it's another one of those

tests, I was sometimes guilty of taking the least little glance at my seatmate's paper or her open book. But it is different, now. The books are all closed. And my seat mate's answer wouldn't answer my question at all. God can show me the path of right and wrong, but I have to do the deciding and abide by my choice."

"Be sure that he shows you the way, my girl, and then choose the path of right even though it breaks your heart," was Aunt Lucy's righteous reply.

It was a day made-to-order full of sunshine and sweet odors and singing birds. They were alone in a shaded nook in the orchard.

"The time—the—place and the girl," mused Eugene Gordon to himself, as he sat listlessly watching Ethel arrange a table banquet of spring blossoms.

He had made several attempts to broach the subject nearest his heart but "the girl" had invariably frustrated his sentences, with exasperating little remarks about the weather, and politics, and nonsensical current events.

At last, taking the opportunity firmly in both hands, as it were, he pressed the occasion to its ultimate possibilities.

"Well, little woman," he said blandly, "I have come to take you home with me this time and I'm wondering how soon you will be ready to go?"

"Prof. Gordon!" And Ethel's carefully arranged bouquet fell in a heap. It was so unlike the man to be abrupt.

"I did not mean to frighten you," he laughed. "I beg your pardon, I thought you knew why I had come."

"How should I know?" she asked quietly. "You have never spoken seriously to me concerning marriage since—since—that night so long ago."

"When you refused me," he said slowly.

She did not reply. A look of apprehension crossed his face when he recalled that night and remembered her words. When he spoke again the laughter had gone out of his voice and his tones were almost husky as he said:

"But it was different then. I knew so little of you and of your people, and you knew so little of life. We are both older and wiser now. Then it was merely a question of religion. Now, it is a question of life and love and—and—loneliness."

"Loneliness? No. Loneliness is always a result, not a cause. Idleness is a cause. But he whose time is employed with good and necessary work need never fear loneliness. As to life and love, they are two of the lessons in our eternal round of progression. The earth life with all its experiences is only a phase of our eternal duration. What we are now, depends partly on what we were before we came to the earth. What we shall do and be

questions that can not be answered by any one save myself. When I was a child and could not figure out the answers in the final hereafter, depends largely on what we shall attain to here and now."

"Religion, my little girl, religion again. Must that word forever stand between us?"

"It is my philosophy of life, Prof. Gordon. It touches the experiences of all time. It explains love and life and death and the life hereafter. It is eternal truth."

His face was white, but with a forced smile he said,

"One may as well try to shake the everlasting hills as to crumble your faith. It is wrought in the fibre of your being, isn't it?"

"Perhaps. But why should you wish to alter it?"

He winched. "It is not in the marrow of my bones, I must confess, and there are phases of your religion that are folly to me."

"Then you really do not believe our religion to be the true philosophy of life?"

"No, not exactly. It contains many true and beautiful principles, but that is true of most philosophies of life. Every cult and creed and school and system contains some central truth or truths. But that is no proof of its divinity. I am willing to accept truth wherever I find it, but I would not care to tie myself to any system."

"That is your right, if you so choose. But I think I can gain and give more truth if I am substantially located, than I can floating about in a will-o'-the-wisp sort of fashion. If we find our places and remain in them the world knows where to find us. I believe with Burroughs:

'The waters know their own and draw
The stream that springs in yonder heights.
So flows the good with equal law
Unto the soul of pure delights.

'The stars come nightly to the sky,
The tidal wave comes to the sea.
Nor time nor space nor deep nor high,
Can keep my own away from me.'

He arose from the grass, laughing, and came over where she stood.

"It is all true, little woman," he said. "You are mine, by divine right. Your power has drawn me half way across a continent and held me in its magic thrall for ages, it seems to me; No creed, nor dogma, nor religious cult, shall take you from me. So

'Let us fold away our fears,
And put by our foolish tears,
And through all the coming years,
Just be glad.'

And before she realized what had happened Ethel was held close in his strong arms. For a moment he was the Eugene Gordon she had known and loved so long ago. He had come back. That old love that her heart had been hungering for so long was enveloping her, consuming her. And she reveled in the sweetness of it all. Only for a moment; and then she was back in the shaded nook, in the arms of that other Eugene Gordon, the man of today. Drawing herself quickly away she gasped,

"No, no! You have not the right. I have not yet given you my promise."

"Ethel Barton, you love me as you did in the old days. By your own heart, by the law of nature, by the law of life, I claim you as my own."

She was pale and trembling. She did not speak. She was praying for God's help. Bits of her life's experience falling upon her heart, like high lights on the painting of a master.

"You will be true to your birth right?" "You shall be a mother in Israel," "God's hand shall be over you for good," "No matter what it may cost, promise me that you will be true to yourself and God," "Choose the right path even though it break your heart."

"A little sigh parted her lips. She was saved.

"Putting religion aside," she said, "there are a few general truths that will forever guide me in accepting or rejecting an offer of marriage."

"And they are?"

"An undivided affection, a marriage altar on which there is no shadow of a divorce court, and a companion whose moral standard of life is as clean and pure as my own."

He winced. She was watching him closely and it did not escape her. When he did not reply she continued.

"It is what you, yourself, would demand of the woman you marry. Can you not meet it?"

He evaded the question with,

"Say, girl of mine, do you still cherish fond memories of that big fellow who tried to take you away from me?"

"I shall always remember him as one of my very best friends."

"Do you hear from him often?"

"I have never had even a message from him since he told me good-bye and went away, more than a year ago."

"Is he coming home soon?"

"I hope not; at least not for another ear or two. I should like to see him finish his work successfully. Why do you ask?"

"Because I dislike the fellow. And it would pain me to know that he is trying to come between us, again."

"Rest assured, he is not. I am acting on my own responsibility in the demands I make."

"Let me go over the list again," he smiled, "and see if I can make it first," he enumerated. "There must be undivided affection—that puts polygamy off the list, doesn't it?"

"We are not discussing religious principles," she said, coolly.

"Secondly, there must be no chance for divorce," he continued, in a light strain, as if he had not heard her remark.

"Prof. Gordon, this is no trivial affair. I am in earnest in what I ask of you. You will please not treat it as a joke."

"My girl," he said, seriously, "do you realize that you are nurturing an impossible ideal? You surely do not expect to find a man of the world, cultured, educated, experienced, who has lived with his fellows, won his honors, and paid his way; and who at the same time, has kept clean, morally. Why such a thing were a miracle. Even the courts of heaven would scarcely demand an equal moral standard for men and women, in this age of the world. Why should you demand it?"

"Because, as a virtuous woman, it is my right."

"A right which, if you are foolish enough to claim it, will rob you of your life's happiness."

"Those who are back of me have surrendered prosperity, happiness, and even life itself, in the cause of righteousness. The mantle of their honor is upon my shoulders. I am not afraid to pay the price it will cost to keep it spotless, for those who shall come after me."

In vain did Eugene Gordon plead his cause. His pretty sentences and plausible arguments were lost on Ethel Barton. It was like bombarding a mountain of adamant. She enfolded her cloak of honor about her and sat calmly by until he had exhausted his fund of data on the subject.

"I am sorry to tell you," she said, at last, her face white with emotion, "but we stand just where we did once before; and what I then told you is still true—we are treading two different paths, and they are paths that will never meet."

"Then you mean to tell me that it is all over. That all of our bright dreams of the future, must be surrendered for this?"

"Yes, I see no other way," she said, huskily.

"Oh, Ethel, girl of my heart, surely you will not send me away again. You certainly will not permit a mere difference in our belief and standard of life to come between us?"

"It is enough," she said, controlling her voice with an effort. "To multiply words is merely to prolong that which is painful to both of us. I see no method by which we can bring our lives to a unity. We have been trying for several years, now, and have failed miserably. To take an oath of fidelity to each other, where there is no unity of purpose nor of heart, would be blasphemous, and it could not possibly end in any thing but unhappiness."

"Perhaps you are right," he said coldly. "It may as well be good-bye, forever, this time."

"Just as well," she said.

He arose and pulled himself together with an effort. "Eugene Gordon's exit must be gentlemanly, at least," he mused to himself. And bowing low, he possessed himself of her trembling hands.

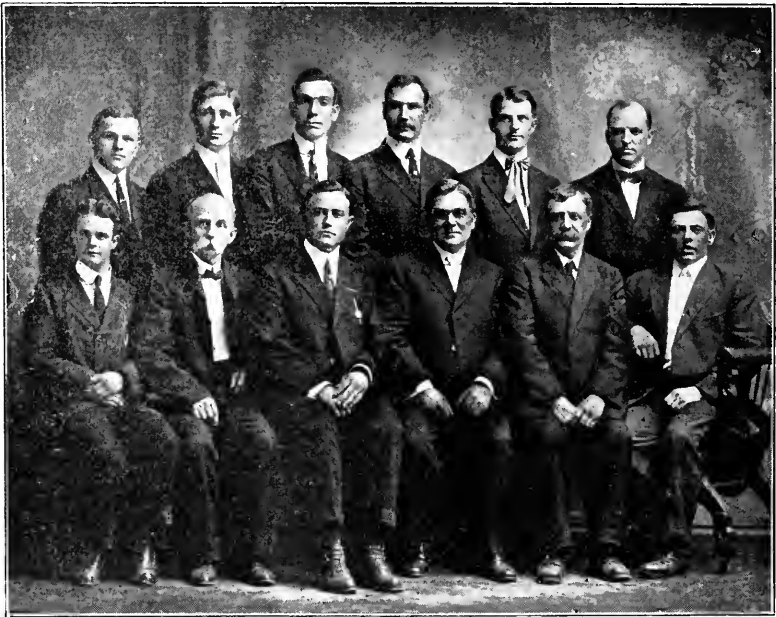
"It is a long good-bye," the deep voice said, sweetly. "I wish you God speed and a safe and happy journey."

"Thank you," she whispered. "God's peace and blessing be with you."

He touched her hands with his lips, and then his soft foot fell died away in the shady lane.

Ethel Barton had redeemed her pledge.

(TO BE CONCLUDED IN THE DECEMBER NUMBER.)



ELDERS WORKING IN THE OHIO CONFERENCE

STANDING, left to right: B. Gustav Drechsel, Salt Lake City; Thomas R. Parker, Hooper, Utah; Marion G. Stephens, Preston, Idaho; Jno. L. Lloyd, Lund; E. Ray Miller, St. Anthony, Idaho; Orson W. Wright, Calders Station, Utah.

SITTING, left to right: Orvil H. Thompson, Scipio, Utah; J. L. Good (local elder), Xenia, Ohio; Isaac M. Dana (conference president), Mesa, Arizona; Charles A. Callis (mission president), Coalville, James Kay, Ogden, Utah; Oren M. Packer, Riverdale, Idaho.

Some Conditions of Success

BY DR. F. S. HARRIS, OF THE UTAH STATE AGRICULTURAL COLLEGE

In preparing the manual of the Y. M. M. I. A. on "The Vocations of Man," blanks were sent to several hundred of the most successful men of the West in the various walks of life. Among other things, they were asked to give their ideas about some of the conditions of success in their respective callings. The replies showed a great uniformity, even though they came from men engaged in very diverse kinds of work. Doctors, lawyers, merchants, farmers, bankers, railroad men, manufacturers, builders, mechanics, writers and teachers all united in saying that success in life depends largely on a few simple, fundamental principles.

Probably the one most often mentioned was honesty, under some one of its names. One prominent judge said, "Success in one's work depends upon, first, absolute honesty; second, absolute honesty; third, absolute honesty; fourth, absolute honesty, and fifth, absolute honesty." A well-known business man said: "In the first place, a young man starting out must be absolutely truthful and honest in all that he undertakes to do." This, with some variation of phraseology was contained in scores of the replies.

"Very often," wrote a successful manufacturer and business man, "young men resort to habits that are damaging and, of course, an impediment to a successful life. They become careless and neglectful in their work and the feeling of indifference grows upon them to such an extent that they are not honest with themselves; they misappropriate their employer's business. It has been truthfully said, 'Dishonesty doubles the journey to success; a crooked path must always be longer than a straight one; a man is never so strong as when he stands upright; the further he stoops the easier he can be knocked over.' Many a boy has developed dishonesty because of neglect of duty; he has gone to the till and borrowed a dime with the full intent and purpose of restoring it the next day, but the next day comes along and the dime is not restored. He finds himself in the same position, only worse than he was the day before, and instead of borrowing a dime he takes a quarter, then a half dollar, then a dollar, till it has developed into a crime. The end of a reputation depends on the beginning. On entering any place of business for the purpose of learning that business, one should give honest thought, honest effort and honest labor."

Many of the replies placed side by side with honesty such qualities as industry, love for the work, continuity of purpose, unselfishness and determination. These qualities were mentioned over and over again, till it almost seemed, in reading them, like the writers had copied one from another. Not once in all the replies was underhanded craftiness, considered so important by some young men, listed as an aid to success in life.

If young men would take the advice of those who have had a broad experience in the world, and have been successful in their business, many a heartache would be spared, and years of valuable time could be saved. Those who are prepared to know tell us that the road to success leads through the gates of honesty, industry, sobriety and continuity of purpose. Can we not as young people follow the true road through the right gates?

LOGAN, UTAH

Music

Men make music here from strings,
From brass or steel or stranger things,
Though music is not made at all,
It doth but from the heavens fall.

Music tinkles in the rain;
All but the poet list' in vain;
There's music in the frozen snow;
From melting music rivers flow.

Our hearts are beating out a tune.
Music marks time's flight, how soon
We'll leave the tinkling brass, and go
Where music's mystic strains e'er flow.

There's music in the heart of things;
Birds make music with their wings.
The croons of insects in the field
Do a quaint-like music yield.

The babe upon its mother's knee
Has music in its heart so free;
Has music in its make-up, too,
And singing in its soul anew.

There's music in the mind of man,
Music on a perfect plan
Which from life to life doth span,
And joins the heavenly choirs.

AUBREY PARKER

Evolution Arguments Analyzed

BY ROBERT C. WEBB

[The fourth of a series of articles written for the ERA by the author, on allied subjects. Each article is complete in itself, but students should read the whole series.—EDITORS.]

As already insisted, the so-called "doctrine" of evolution, which is to say, the theory of descent, by which, eggwise, all living things emerge gradually from an assumed simple, one-celled ancestor, according to the process of "cosmic gestation," is properly speaking a conclusion of philosophical speculation rather than one of scientific demonstration. It is, in fact, essentially philosophy, such as it is, and its tendencies most closely approximate what, in ancient times, was described by the term "hylozoism," which is to say, the assumption that the world in its ultimate material is living, and that all life-forms are its offspring. Thus, all the phenomena of life, even life itself, considered even as a "mode of energy," are to be explained on the basis of facts existing in, or supposed to exist in, nature. In spite of the fact that this is positively not a demonstrated "datum" of science, and is to be accounted for, as a theory, solely by the inborn tendency of some minds to exaggerate the significance of the familiar and "commonplace" into what philosophers term "materialism," it is argued repeatedly in the writings of such men as Huxley and Haeckel, and thus allowed to be classed as "scientific." For example, Huxley argues that "the fundamental proposition of evolution" involves that "the whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed." (*Genealogy of Animals*). To the same effect, Professor Haeckel, with his characteristic zeal and "cock-sureness," does not hesitate to state that "the *monera*, consisting only of protoplasm (i. e., devoid of the nucleus which characterizes the organic cell), bridge over the deep chasm between organic and inorganic nature, and show how the simplest and oldest organisms must have originated from inorganic carbon compounds." (*Heutige Entwicklungslehre*, etc.)

Of course, no one having the faintest comprehension of the meanings of words could hesitate to class such statements as good examples of "materialistic atheism." It cannot but surprise us, however, to find that even this unsugared and nauseating

"bolus" has been swallowed with all apparent relish by numerous professing Christian writers, who have, thereupon, erected the modern acceptable dogma of "immanent deity," as opposed to the thought of a God in any sense transcendent to, or separate from His creation, and have gravely informed us that the "concepts" of God, as found in the Old Testament, can no longer be accepted. Indeed, one "Christian thinker" recently produced a book of "theological readjustments," in which he did not hesitate to say that the deity considered as separate from creation should be conducted to the confines of the universe, and "politely given his *conge*," which is to say, courteously banished. Of course, while the idea of the "divine immanence" is an essential doctrine of Christianity, as of all true religious thinking, the fact remains that to deny His transcendence, as our modern "new lights" actually do, means precisely atheism and pantheism. Nor has this sophistical tendency even the virtue of superior comprehensibility; it does not, as claimed, make the idea of God any more real, or His presence any more obvious.

Such conclusions as the above are bad enough in themselves, because of their logical unsoundness, not to mention the wholly unscientific nature of the thought tendency which bases them, but, even with this concession to absurdity, it would be unnecessary to attack the groundwork of the evolution hypothesis, were it not for the further corollaries of the most unscientific, indefensible and obnoxious description touching human nature, its origin, history, significance and ultimate destiny. And in the miserably sophistical and utterly unscientific fabric of what we may term the "new anthropology," the foolish excesses of the so-called "higher criticism" of the Bible, which is primarily a corollary to the new perverse method of interpreting, or rather of dogmatizing about, human history, are only a small part of the total befuddlement of current thinking on vital subjects. We may, however, take courage from Schopenhauer's prophetic words—as it proved—on the then prevalent Hegelian obsession, which also led to an attempted remodeling of all branches of human knowledge:

"All this is in accordance with the age and must have its course. In every time some such thing occupies the contemporary public more or less noisily; then it dies off so completely, vanishes so entirely, without leaving a trace behind, that the next generation no longer knows what it was. Truth can bide its time, for it has a long life before it. * * * Truth depends upon no one's favor or disfavor, nor does it ask anyone's leave: it stands upon its own feet, and has Time for its ally: its power is irresistible, its life indestructible."—*Will in Nature: Introduction.*

As already suggested, the evident assumption of our current philosophy is that nature, as the subject of scientific investigation, is the only real revelation of God. It is not remarkable, therefore,

to find that its "interpretation" proceeds along the lines already too familiar with all other real or professed revelations. In the "interpretation" of the Bible, for example, as has been familiar from time immemorial, less effort has been expended in careful study to discover at what precise ideas the writers were attempting to argue than in the bald-faced practice of "reading-in," by which passages, sentences, phrases, torn from their contexts, and as forms of words, merely, have been used to support notions originated in the brains of the "eisegete" himself, and, with the most doubtful propriety to be attributed in any way to the scriptural writer quoted. Also, in how many cases, both in Biblical and in "heathen" literature has a mere "figure of speech," a trope, or literary embellishment, been taken as a literal statement of fact, and made the basis of great and significant doctrines! But the Christian and "heathen" literary eisegetes of all ages have their counterparts among the "scientific" apologists, who—just as though human reason had not expanded and matured, in the meantime—employ precisely similar methods in the interpretation of nature. Thus, the famous "five heads of evidence" familiar in evolutionary books, as embodying "complete proofs" of the evolution hypothesis, are precisely of the same variety of method as the crassest example of Biblical eisegesis. Nor, in considering them, as we now propose to do, is it necessary to reflect so much on the ultimate truth or untruth of the hypothesis in discussion as to decide whether these vaunted "evidences" establish it. Remembering that science can deal only with established and evident fact, or with such hypotheses and theories as are susceptible of demonstration, we may determine, also, whether we have to do in this instance with science or with philosophical speculation, whether, in short, the alleged conclusion is an inevitable corollary of the facts presented to our notice, or whether these same facts are not marshaled for the mere purpose of supporting an *a priori* assumption, just as passages of scripture have so often been impressed to the support of a gratuitous dogma, in the traditional process of "twisting texts to suit the sects."

The five king-arguments for the support of the theory of evolution, understood to imply the derivation of all species of life-forms by the process, as alleged, of "cosmic gestation," from the simplest possible original form, or forms, are, as follows:

I. THE ARGUMENT FROM CLASSIFICATION, which asserts that the undoubted fact of the resemblances, which lie at the basis of the classification of living things into groups, larger and smaller, more inclusive and less inclusive,—phyla, classes, orders, genera, species and varieties—argue directly to derivative descent, through natural generation, from common types correspondingly remote, and correspondingly more "generalized" in structure, until the basic simplest structure is reached.

II. THE ARGUMENT FROM MORPHOLOGY, which claims to demonstrate the same community of origin by the similarity of structures, used for the same, for similar, or for varying purposes, in groups of life-forms, otherwise diverse. Thus, we find the five-fingered hand used for prehension in man and some other animals, appearing as the paddle of the whale, the wing frame of bats and birds, and, slightly modified by the loss of individual digits, etc., as the elastic supporting paws of the carnivora. We are reminded, also, that the skeletons of all vertebrates present complete homologies of structure in the number and positions of the several bones, and that all insects are composed of the same number of body segments. The argument that dissimilar structures, used for similar functions, such as the eyes of vertebrates, insects and molluscs (octopi, nautili, etc.,) is supposed to indicate the same conclusion with similar cogency, indicating independent side-lines of development.

III. THE ARGUMENT FROM SUCCESSION, which claims to demonstrate derivative descent, from lower to higher, from the fact that the life-forms found in the lower rock formations are simpler and lower structurally than those found in the higher, and that the higher forms, such as the mammals and the human species, did not appear, in the form of fossils preserved in the rock deposits, until very recent times geologically speaking.

IV. THE ARGUMENT FROM GEOGRAPHICAL DISTRIBUTION, which attempts to establish the same conclusions, on the basis of the variant forms to be found in the several quarters of the globe. Thus, certain forms and types of animals are confined to certain definite regions, and are to be found nowhere outside of them, and each continent has its distinctive fauna and flora, which serves to show that the divisions by oceans, etc., have persisted for ages, and that the lines of variation have been independent. This is particularly argued from the distinctive fauna of Australia and New Zealand, which differ very essentially from those of other world regions.

V. THE ARGUMENT FROM EMBRYOLOGY, which presents several alleged structural resemblances between the embryo of the higher animals and the mature forms of certain "lower" animals, their presumed ancestors, thus making each individual really a "recapitulation" of his own ancestral history.

It must be remarked that these five "arguments" have been used since the early days of evolution controversy, and that they were framed primarily to controvert the opinions of those writers who denied the fact or possibility of variation under natural conditions of existence. When, however, as at the present time, thoughtful people generally are quite ready to admit that variation is both possible and actual in the state of nature, and demand only facts to demonstrate that it is a process of the widest significance,

the essential inconclusiveness of several of these "arguments" cannot fail to be apparent.

In accord with these observations, we shall find that, while the facts relative to *geographical distribution* may be hostile to the theory that all life-forms were produced by "special creation" in the regions which they inhabit, we still find no compelling evidence in the direction of any theory of a "continuous progressive change" from the simplest types upward, and, in several instances no warrant for believing in any modification of structure along definite lines. In the case of the Australian continent, for example, the distinctive character of its animal life is apparent, and, if judged by many facts, the theory that it has been separated from all other known lands from a very early period may be held to be established. But, as we find, its "antiquated animal forms"—such as the marsupials and the monotremata—have remained "antiquated," in spite of the fact that, dating from the day on which Australia was separated, presumably, from Papua, the Malay Archipelago, and the mainland of Asia, perhaps, such forms have elsewhere disappeared, and have been supplanted by "more highly organized" forms, derived, as we are told, from similarly "antiquated" ancestral stocks. In Australia, however, the "upward process" has been checked, and no further variations have taken place—none, at least, that have established new types of life-forms. Why this is the case we are not informed, but it certainly suggests that such changes as take place through variation are not to be credited to an internal force, or destiny, which gradually conforms the race to some predetermined type, in a manner analogous to the process by which the embryo inevitably matures into the "destined form" determined by its respective parentage. The cases of the marsupalia and monotremata are particularly interesting in this connection, since they are valuable "intercalary forms," anatomically suggestive of "incompleteness" and "transition." It is gratifying, however, that so zealous an advocate of evolution as Prof. Huxley should furnish us with a partial explanation of this very condition. He says in part of the several zoological regions of the ancient and modern worlds:

"Now the truth which Mr. Darwin perceived and promulgated as the 'law of the succession of types' is, that in all these provinces, the animals found in Pliocene or later deposits are closely affined to those which now inhabit the same provinces; and that, conversely, the forms characteristic of other provinces are absent. North and South America, perhaps, present one or two exceptions to the last rule, but they are readily susceptible of explanation. Thus, in Australia, the later Tertiary mammals are marsupials (possibly with the exception of the Dog and a Rodent or two, as at present). In Austro-Columbia (South America and Mexico) the later Tertiary fauna exhibits numerous and varied forms of Platyrrhine Apes, Rodents, Cats, Dogs, Stags, *Edentata* and Opossums; but, as at present, no

Catarrhine Apes, no Lemurs no *Insectivora*, Oxen, Antelopes, Rhinoceroses, nor *Didelphia* other than Opossums. And in the widespread Arctogeal province (North America, Europe, etc.), the Pliocene and later mammals belong to the same groups as those which now exist in the province. The law of succession of types, therefore, holds good for the present epoch as compared with its predecessor. * * *

"But it is very remarkable that while the Miocene fauna of the Arctogeal province, as a whole, is of the same character as the existing fauna of the same province, as a whole, the component elements of the fauna were differently associated. In the Miocene epoch, North America possessed Elephants, Horses, Rhinoceroses, and a great number and variety of Ruminants and Pigs, which are absent in the present indigenous fauna; Europe had its Apes, Elephants, Rhinoceroses, Tapirs, Musk-deer, Giraffes, Hyenas, great Cats, Edentates, and Opossum-like Marsupials, which have equally vanished from its present fauna; and in Northern India, the African types of Hippopotamuses, Giraffes, and Elephants were mixed up with what are now the Asiatic types of the latter, and with Camels and Semnopithecine and Pithicine Apes of no less distinctly Asiatic forms."—*Paleontology and the Doctrine of Evolution*.

Huxley traces similar correspondences in the Eocene formations, so far as they were available to him, and concludes that the evidence, on the whole, is distinctly favorable to Evolution, lending itself readily to the theory that present species have descended from past species. This is, however, merely supposing variation within the limits of types—although the "doctrine of colonies," elsewhere mentioned by Huxley, might account for it—and gives no suggestion of the notion that any of the greater groups has ever passed into another, the very point on which we need conclusive evidence, if we are to accept "organic evolution" as an established truth. Although, then, as Huxley states, these evidences present "no sort of difficulty" to evolution explanation, and that there is "nothing * * * to forbid" the theory of ancestral relation, it must be insisted that there is also nothing which compels us to accept it as an inevitable explanation. In other words, although we may allow Huxley the consoling assurance that the facts mentioned may not antagonize the evolution process, they do not establish the theory postulating the process, or even render it more distinctly conclusive.

The so-called "arguments" from both *classification* and *morphology* lead to precisely similar conclusions. Science tells us simply that all life-forms fall into certain groups, determined by their anatomical resemblances, and, with proper logical consistency, can tell us nothing regarding the supposed origin of these several groups of classification, since this is a matter of inference and argument, in the support of which facts fail through the greater part of its statement. However attractive, therefore, may seem the various inferences on origins and ancestral relationships, they are not properly science, because not conclusively demonstrable. Confining our estimate of the truly scientific

to what is known and undeniable, we find, in the animal kingdom, for example, that certain general anatomical characteristics are possessed by all its members, and determine their differences from members of the vegetable kingdom, however greatly such characteristics may be confused and uncertain in representatives of the "lower orders" on either side of the line. We know also that each of the nine great phyla of this kingdom is formed on the recognition of a definite general "plan" of structure, found more or less definitely in all its members, and to be seen in representatives of no other phyla whatsoever. Thus, the spinal column is the characteristic mark of all vertebrates; the segmental structure, of the arthropoda, or "articulates," etc. Such special organs as the five-fingered hand, teeth, etc., appear as the structural basis of numerous variations of the general "plan" of structure—occasionally even being absent, or so profoundly modified as to appear as quite different structures—but they are mere structural elements, not organs for some certain purpose, since they are variously modified to serve different and widely diverse purposes in different connections. Thus, in considering any possible explanation of origins and descent, it is reasonable to ask an explanation of the query as to whether the organ exists before the function is developed, or whether the tendency to develop the function, as found in the ovum, produces or modifies the structure. Such a question is a serious one in the consideration of any such hypothesis as that of organic evolution; since the presence of a given organ, used for widely diverse purposes in several representatives of the vertebrate phylum, suggests strongly that it is merely an element in a broad general plan of structure, which is taken in special instances as the best available instrument for the accomplishment of certain given functions, without direct bearing on any question touching ancestry or derivative variation by natural generation. In accordance with this theory, we find that teeth are used for mastication only by the higher vertebrates, most others using them only for seizing and holding the food, rather than for dividing it into fragments convenient for swallowing: some also, like the carnivora, use teeth for weapons of offense, while rodents use them for gnawing hard substances. Nor is the difference between a rodent and another mammal merely one of tooth-arrangement and size—the self-restoring property of the rodent's teeth arguing far greater and deeper variations on the primal "plan." The several various adaptations of the hand have already been noticed, but we find that the characteristic tail is quite as suggestive. Such animals as opossums and some monkeys use it as a true prehensile organ, by which the body may be suspended; in the kangaroo it appears as a sort of "third leg," which can support the body in the sitting posture; in the whale it appears as an instrument of propulsion;

in the beaver it assists in swimming, as well as to afford a natural tool for spreading the materials used in building its dwelling; in the horse it has a good use in switching of troublesome insects; in man the small rudiment of a tail (the coccyx) is of use in supporting the weight of the body in the sitting posture; in many other animals it seems to have no particular function beyond expressing emotions. The hypothesis of descent furnishes no satisfactory explanation of these variations of function, although proposing various guesses as to the development of special structures. Thus some theorists state that the jaw of the vertebrate is a variation of the "uppermost segment" of an articulated animal, the ribs indicating so many more such segments; while the teeth are to be explained as structures similar to the bony spines found on some fishes, for example, which have "grown in." Such theories seem to be mere surmises. On the other hand, when nature develops a function, it evidently takes advantage of some existing structure, characteristic of a phylum "plan." Thus, although the hand is the characteristic prehensile organ, we find an extreme special development of the nose in elephants for the same purpose, while in some ruminants, and other herbivorous animals, the tongue is used for grasping and holding the food to be severed by the teeth.

Several scientists, notably Spencer and Owen, have compared the formation of crystals with the development of life-forms: consequently we may adopt the same analogy, although aware that it extends only to the evident similarities in two processes of producing definite forms, in which, under stress of favorable enviroing forces and conditions, amorphous matter assumes definite and predicable forms. For example, in snowflakes, which are crystalline structures formed by the "congelation of the minute globules which constitute the clouds, when the temperature is below zero," we find a very distinct "generic plan"—the "hexagram," or six-pointed star—which, whether showing the bare outlines, or having the "rays" highly and ornately elaborated, is invariably present. Nor can it be claimed, with any accuracy or consistency, that, apart from the merest outlines, indicating the general directions along which the crystallizing forces act, the less ornate form, in any given case, exists before the more ornate variant appears in time. Such is evidently the case, since the regularity, as well as the elaborateness of the figure, seems to depend upon physical conditions, such as the degree of temperature, the state of the atmosphere, the rapidity of the crystallizing process, etc. In such conditions the numerous variants of the snowflake plan spring into existence without previous progress from simple to complex. But we know absolutely nothing about the conditions in which the first life-forms came into being: consequently, we can offer *as an established fact* no explanation what-

ever of the variations on the several "generic plans" known among them. Such "plans" must have existed, *in posse*, in the germs—and this explains why that a developing germ always follows the characteristics in development of its immediate ancestors. In fact, the whole secret of variation of any degree lies in the influences, whatever they may be, that can modify the germ potentially. The attempt, so frequently made, to explain the origin of life in chemical or electrical action is merely a presumption on our knowledge; since no such "actions" are known to science—not even in the "saline solutions" that, as we are told, can promote the development of unfertile eggs of sea urchins, and other low orders of animal life this is a sort of artificial "parthenogenesis," not a creation of life.

Have Courage Today

If grabbed by the hand of misfortune some day,
 And bidden to wander along in that way
 Where all isn't pleasant and happy and gay,
 Sit not down to weep and complain;
 With a smile on your face proceed with the chase;
 Thoughts kindred to fear from your vision erase,
 And run to the turn in the lane.

Life's pathway, as mapped, is an up-hill affair;
 Of pulling and pushing we all have our share;
 But, 'tis said, "The back the burden can bear,"
 That is, if you know it will;
 Yet some sit and fret, or clasp hands with regret,
 And say of their welfare, e'en God may forget;
 Thus giving to folly its fill.

True courage from weaklings can never be hurled;
 They pining and whining eke out of the world,
 Like a worm-eaten rosebud that never uncurled,
 But fell from its stem as a whole.
 The goodness and worth that waited for birth
 Were buried in graves, though not of this earth,
 But sepulchres dug in the soul.

O'er yesterday's failures spread courage today.
 Step mindfully over the stones on your way.
 God's magnitude keeps us as children at play.
 Scarce able to walk yet alone;
 But to smile and to sing is a wonderful thing,
 And will heal what perchance was yesterday's sting,
 Till our failures and faults are outgrown.

SARAH E. MITTON

Ward Teaching and Class Efficiency

The following report of the General Priesthood Committee for October, 1914, is of interest in all parts of the Church, and should be read in every ward and stake priesthood meeting:

The work of the teachers and class efficiency are two phases of priesthood work that have been emphasized since the last report.

WARD TEACHING

In the matter of ward teaching, the progress recently made is very gratifying. Statistics of the number of families visited monthly for the past five years show that 31,008 families are now visited monthly, which is a gradual increase from ten thousand visited monthly five years ago. The work of the active corps of teachers engaged in the services of the Lord in each ward of the Church, results not only in great social improvement among the people but in the creation of a spirit of loyalty and enthusiasm in spiritual affairs that enlivens every member of the Church and causes a better influence to permeate every citizen of the ward. Furthermore, it provides activity for every priest and teacher of proper age to act in the work, thus training and preparing them for future service. Not only in the Priesthood quorums is the effect of ward teaching shown, but also in the enrollment of every auxiliary organization, which has largely increased, through the labors of the ward teachers, wherever these have been performed properly. The records at the Presiding Bishop's office show that great effort is still being put forth by the stake and ward authorities in increase the efficiency of ward teaching as well as the number of families visited monthly.

QUORUM RECORDS

Uniform records are now being used by the Melchizedek Priesthood quorums. These should be carefully kept, as annual reports will be required of each quorum. It should be remembered that these records and reports are more valuable to the presiding officers in the stake and quorum than to anyone else, for they enable these officers to take once a year a careful inventory of themselves and the quorums over which they preside. While the attendance at the Priesthood quorum meetings is still far below what it should be, the large increase recently has been very encouraging.

Every member of a quorum in the Melchizedek Priesthood when absent should feel it his duty to report to his quorum the cause of his absence; and likewise to attend regularly when possible each meeting of his quorum. Excuses may be conveyed to the presiding officers of the quorums either in writing or verbally. The secretary of each quorum should record, in every instance, the cause of absence so that the record may be complete.

QUORUM HELPFULNESS (MELCHIZEDEK)

It is pleasing to report that an increased number of officers of quorums make it a point to labor with delinquent brethren. This is commendable; for it is quite as necessary to re-convert to the gospel and to the spirit of the work, a person who is indifferent and delinquent at home, as to convert in the mission field a person who has never heard the gospel. We, therefore, advocate strongly that missionary work should be done with every neglectful or delinquent member, by the officers of the quorum, or by special missionaries under their direction. Quorum officers should make at least one quarterly visit to each class, in each ward, under their jurisdiction. They should satisfy themselves as to the qualifications of the class instructors, the method of teaching, and confer with the bishop, making suggestions as to where and how better instructors, if need be, can be obtained and also where changes would be necessary and advantageous; and then, with the consent of the bishop, see that they are made. Members often lose interest in class work because of the inefficiency of the class instructor. A change, therefore, is often desirable—not that there should be frequent changes but only changes for the betterment of the service and to the advantage of the class.

There is a slight tendency, too, shown among quorums to assist missionaries in the field. However, this manifestation of quorum activity is still very faint. Officers should be alert to render financial and other assistance to missionaries representing the quorum wherever this is found necessary. They should visit the relatives of those who are endeavoring to keep the missionary in the field, and if conditions are such that help is required, it is the duty of the quorum, through its officers, to provide such help. The officers and members of the quorum should consider it a reflection upon their quorum if it becomes necessary to release a faithful missionary because his family cannot continue to provide for missionary expenses. If a missionary's family is not able to provide the minimum amount required to keep him in the field, the quorum should take steps to provide the deficiency, and see that a regular contribution is sent either to the missionary, or to the headquarters of the mission for his credit where he labors. The presidency of every quorum should thoroughly understand the

personal financial condition of their missionary members. Work in the mission field has now become largely an economic question. It is not so difficult to get men who are able and willing to go into the mission field, as to get men who can support themselves or whose relatives or friends are able to support them while in the field. Hence the need of timely help by the quorum brethren at home.

LESSER PRIESTHOOD ACTIVITY

We are pleased to report perceptible progress in the work of the Lesser Priesthood quorums. Compared with five years ago the enrollment of the Lesser Priesthood is very gratifying. Where five years ago the number enrolled was 21,587; today there is an enrollment in the Lesser Priesthood of 39,292. There are 303 classes of Priests, 367 classes of Teachers and 621 classes of Deacons meeting weekly. It is unnecessary to do anything more than refer to the invaluable educational results that must follow through holding these weekly classes, properly officered and disciplined. Not only can the progress be measured in educational value but in that greater value—the growth of the true religious sentiment which must necessarily develop through the efforts of these classes and the labors of their teachers.

The purpose of ordaining persons to the Priesthood should be to set them to work in their offices and callings. Where Deacons are ordained they should be set to work immediately, instructed in their duties, and trained for the higher offices of the Priesthood.

PRIESTS' ACTIVITIES

Many inquiries are made as to what Priests can do in a ward. In addition to fulfilling the specific duty of teaching, exhorting, expounding and visiting the Saints in their homes, baptizing, etc., these additional activities for them may be named: administering the sacrament; aiding the ward teachers; taking part in Sunday School and M. I. A. activities; holding cottage meetings; working in various Church organizations; inviting the Saints to special and general meetings, especially missionary farewells; repairing cemetery grounds, acting as Sunday School, Mutual Improvement Association, and other organization choristers; and aiding missionary families.

A very pleasant duty for the priests is the call to administer the sacrament in stake conferences, assisted by the Deacons. How pleasing the sight of ten, twenty or thirty priests engaged in this sacred work! They should also be called upon to open and close the public assemblies of the Saints with prayer. So likewise in the quorum meetings and the auxiliary organizations.

TEACHERS' AND DEACONS' ACTIVITIES

The teachers should assist the priest in these activities. They may act also as officers in the auxiliary organizations, and as ward teachers. They may assist the bishop in collecting donations for special purposes, in keeping the meetinghouse in order, acting as ushers and door-keepers, and secretaries of organizations. In many other duties teachers and deacons may act, such as, aids to the bishop in miscellaneous activities, as ushers, messengers at quarterly conferences, and in aiding visitors. A regular usher service should be organized for every chapel or meetinghouse of the Latter-day Saints. It should be the duty of the teachers and deacons to assist in seating the congregation, passing the sacrament, collecting fast offerings, taking care of visitors' teams, aiding the Relief Society by errands, helping to care for the poor, carrying messages, acting as book and record keepers, and doing other special work required by the bishops. Nothing so develops in the young man the sense of respect as assisting in the work at hand, and as having something to do as a messenger and help for the authorities of the stake or ward.

CLASS INSTRUCTORS

Class instructors in the Lesser Priesthood should always be chosen by the bishops, and in the classes of the Higher Priesthood, by the quorums themselves on consultation and with the approval of the stake and ward Priesthood authorities. We should not lose sight of the fact that the ward classes are frequently not quorums, and that they should be watched over by the officers of the quorums to which the members of these classes belong. The officers should take an abiding interest and watchcare over them as parts of their quorums.

COURSES OF STUDY

The course of study for the Melchizedek Priesthood for 1915 is now in preparation by Dr. John A. Widtsoe, president of the Utah Agricultural College. The work will be a rich contribution to our Priesthood Library, and the best hope we have for it is that it will be as favorably received and as generally studied as has been Elder Whitney's *Gospel Themes* this year. Each quorum in the Lesser Priesthood will have its own book.

In conclusion, we might say, that the progress of the Priesthood work is encouraging, the outlook promising, and the possibilities for improvement infinite.

Respectfully submitted,

THE PRIESTHOOD COMMITTEE.

DAVID A. SMITH,
Secretary.

By RUDGER CLAWSON,
Chairman.

Joseph Fielding Smith—An Appreciation

BY J. A. G.

President Joseph Fielding Smith, sixth and beloved President of the Church of Jesus Christ of Latter-day Saints, will be 76 years old on the 13th of this month, (November, 1914). The Church accepts gratefully but quietly, the fact that he has so long been allowed to labor in the public ministry for the cause of truth. In almost every household of the Church prayers are offered up at least once a day for the welfare of the Church leaders and especially for the President of the Church, who carries the main responsibility, yet, the only demonstrations on the occasion of President Smith's 75th birthday, were by those in close association with him.

This is most characteristic of the Latter-day Saints. The official leaders of the Church are called without warning from among the people, and from any honorable walk in life. To the new work thus assigned them, these men, whether they be young or old, whether it means loss or gain to them, give themselves with all their might until their missions are ended by formal release or by death. From the time a leader in Israel is called, he is accepted as a matter of course; the faith and prayers and devoted support of the Saints are given him, but since he is part of a system in which self-seeking plays no part and is well nigh impossible, he becomes only an integral part of the Church with its huge mission of carrying everlasting saving truth to all. The host of official Church workers must find their comfort in the silent but sure love and good-will of the people—which is, after all, a most satisfying reward.

President Smith has without question seen longer service in the Church than has any other living man. For over sixty years he has been in the active ministry, under a great variety of callings; for 47 years he has held the apostolic calling; since 1867 he has been one of the general authorities of the Church; during 13 years he has been President of the Church. No other man is so beloved in the Church. To advertise that President Smith will be at a meeting, is to warn the people that standing room will be at a premium. His words are accepted as of inspired authority; his acts as of an honest man, tried long and severely in the crucible of life.

The confidence of the people in their President, Prophet, Seer and Revelator, has not come alone from the exalted positions he has so long occupied. The Latter-day Saints have been gathered

from all corners of the earth, and from all walks, after they had become convinced that the gospel as restored through the Prophet Joseph Smith is of certain truth. Intelligence rules in the earthly Zion. The leaders of the people are subjected to searching consideration by the people, and the confidence given them is in proportion to their deserts. It is, therefore, a noble tribute to the worthiness of the man, Joseph F. Smith, that he is the synonym for all that the people respect and hold dear.

Surely, this man who presides over the Church, and whose life is as an open book, has been prepared for his labor. If weakness were in him he would have had ample opportunity to fall. From his birth, the spirit of the great latter-day work has hovered over him; and with every passing year he has been immersed in the history of the Church.

When he was born, in Far West, on November 13, 1838, apostasy, jealousy, persecution and the beckoning hands of untruth were shaking the Church. The Church did not fall, but the hearts of the faithful were sorely tried, and even the baby, Joseph F., must have assimilated some of the solemnity of those days when the Church was being purified for its future work. It was a preparation of noble extent to sit, in those early years, on the knees of his patriarch father or of his prophet uncle, even though the wide import of their conversation was not understood by the boy. It was a training in steely strength, even for the child, to witness the homecoming of the bodies of his murdered father and uncle. For such robbery of the dearest in life the human breast naturally and instinctively clamors for revenge. Yet, the whole life of the boy, grown to manhood, has been that of forgiving and loving, so that all may be made to see the truth. Who knows at what cost the man within has been conquered. The Church has suffered such unjust yet persistent opposition from the beginning that one wonders that it retains its gentle love for all the children of men.

It was splendid preparation for the man who was to be in God's harness all the years of a long life to witness the exodus of Nauvoo. Home and lands, household, property and trinkets of sentiment—all had to be left behind. The driven people were in the desert with their God, and lo! their faith waxed strong. It was during the exodus that President Smith learned lessons of faith that never have been forgotten. Their cattle were lost and their hope was gone, but the praying mother, in communion with the Source of truth, arose and went directly to the place where the oxen had strayed. Though only eight years old the boy drove an ox team across Iowa.

"In 1848, when nine years old, I drove a four-ox team across the plains to Salt Lake City," writes President Smith in an album of a friend. That was training for the boy! From the days of

that blistering, dusty journey there was no relapse to a longing for the easy things of life. After the arrival in the valley, came the toilsome conquest of the widow Smith's farm. The father was gone and the children were young. Our President, from his own life, can understand the lot of the widow and the fatherless.

Then, the mother died. The strong spirit and wise mind could no longer guide the boy. The father had been murdered in cold blood because he was fearless in the cause of truth; the mother had died from the strain and sorrow of a life tossed in the furious storm of those days; no material wealth was his. Thus stood the fourteen-year-old boy who was to become the leader of his people. Men are shorn of earthly support that they may grow strong in Godly ways!

The training had been severe, but of infinite value. When the boy was only 15 years old he was called to go on a mission to the Sandwich Islands. By the labor of his hands he worked his way to California; by more labor, earned his passage to the islands. To object or to question was not possible for one who had survived his training. During that first mission the spirit of the work came upon him. In sermon, by visit, through his quiet influence, he led men and women into the way of everlasting truth. By the power of the Priesthood he held, he healed the sick, drove out evil spirits and brought peace to the souls of those who were heavy laden.

After nearly five years he was allowed to return home. Again he had to work his way. At last he was again with the body of his people in Salt Lake City, but penniless. The Lord does not always reward in gold and silver. He was not permitted to remain home long, for mission succeeded mission. From the Sandwich Islands he was called to England for three years; then from England again to the Sandwich Islands. To preach the gospel without purse and scrip became the order of his life.

Joseph F. Smith's ceaseless devotion to the gospel did not escape the notice of the watchful, keen-eyed leader, Brigham Young, who loved with a mighty love the memory of the martyrs Joseph and Hyrum Smith. It was a joy to the Prophet Brigham Young to find one of the blood of the martyrs, giving himself to the cause for which they died. In various ways did President Young test the materials of which Joseph F. Smith was made. However, the long and hard training of boyhood and the insistent discipline in the mission field had not been in vain. President Young found him loyal to his family, his country, his Church and his God. Not even his bitterest enemy will deny that President Smith is loyal.

After some years, on July 1, 1866, a beautiful and solemn day, President Brigham Young ordained Joseph F. Smith to the apostleship. A year later, in October, 1867, he was admitted to the quorum of the Twelve. If there can be any talk in the Church

of Christ of earning a position, Joseph F. Smith had earned his place in the apostolic quorum, by his purity, his intelligence, his integrity and his activity in behalf of the Church. Moreover, the people of the Church delight to honor the blood of the Prophet who was God's instrument in the mighty work of the restoration of the gospel. Welcome was he, when he entered upon his work as one of the general authorities of the Church.

As a member of the quorum of the Twelve, Joseph F. Smith showed the same activity that had so emphatically characterized his former labors. From settlement to settlement he traveled, to counsel, to preach and to take active part in the building of the West, which was yet in its swaddling clothes of conquest. Vigorous were his words wherever he went. Without doubt was his faith. His testimony of the gospel was as the highest knowledge. He was then as now a fearless champion of truth.

At the time Apostle Smith assumed a place among the general authorities of the Church, Utah conditions were rapidly changing. Many non-members of the Church, who had come in to share in the bounties of the desert made to blossom by the Saints, could not content themselves with their rich material harvest, but must needs take up arms against the Church. When the leaders of the Church were charged with disloyalty to the country, when their motives were painted as those of devils; when the whole system of "Mormon" faith was branded as the rottenest immorality, the people who remembered the days of Carthage and Nauvoo, had difficulty to keep down the cry of vengeance. Across the weary desert they had trailed, leaving many by the way; in the sweat of their brows they had won the wilderness to their use, and all this that they might serve unmolested, their holy God, in a worship founded on purity and truth. It was then that the clear-visioned, clearly-thinking leaders raised their voices in protest against further injustice. Apostle Smith, a man of deep affections, had fought away from himself the desire for revenge for the beastly murder of his manly father; but, being a man of strength, he could not submit indifferently to the new injustice that was proposed. The Fighting Apostle they called him as he hurled back the untruths about "Mormonism," and his relentless watchfulness became a deterrent power among those who planned evil for a good and peaceful people.

A fighting apostle he has always been—fighting for the cause of truth. Yet, Joseph F. Smith is temperamentally a man of peace. Gentle and kind are his ways. A gentleman, is the instinctive appellation bestowed upon him by all who meet him. In character, voice and manner he is the dignified peacemaker. Nevertheless, his loyalty is such, and his convictions are so firmly established, that evil may not be spoken about truth, without arousing the lion within him. To measure the ground; to give

the foe full place and warning, to try strength according to the laws of decency, but never to give quarter to evil or untruth or injustice—that is the method of Joseph F. Smith.

In time, the years of toil wore upon President Brigham Young, who asked that more counselors, to act as assistants, be given him. Among those whom he chose for this purpose was Joseph F. Smith. This indicated that during his apostolic career he had not forfeited the confidence of the president, that he had won earlier in his life. When, at length, the great founder of Utah passed away, and the first presidency again was reorganized, the abilities and character of Apostle Smith made him, under God's inspiration, a counselor to President John Taylor. Under the administrations of Presidents Taylor, Woodruff and Snow, for twenty-one years, President Smith, remained as a counselor in the first presidency, until at length, in the providence of God, he became the president of the Church.

The vast gathering in the great Tabernacle, November 10, 1901, will ever be remembered by those present. The Priesthood of the Church was seated according to their offices in the Priesthood. One by one the quorums arose, elders, seventies, high priests and the others, and voted to sustain the appointment of Joseph Fielding Smith to the Presidency. In his vigorous, late manhood, his eye clear, his voice distinct, his spirit compelling, he was vividly the greatest among the thousands of able men, the flower of a vigorous people, who had assembled there that day.

The day was the fulfilment of prophecy, for many years before, his attainment of the exalted position of the Presidency had been predicted with the voice of authority.

Of the administration of the affairs of the Church under Joseph F. Smith's presidency nothing need be said—for we live in it and know its eloquent message. The stakes at home, the missions in Europe and in the islands of the sea, have been visited by the President in his official capacity. Prosperity, good will, spiritual power and growth, overshadow the Church. The stakes of Zion have been increased, the wards multiplied, hundreds of beautiful meeting houses have been constructed, the Priesthood has risen to a fuller recognition of its place in the Church, the temples have become crowded, a new temple is being built, new converts have been added in mighty numbers, and in a thousand other ways has the Church prospered; and above all, in the face of a most bitter persecution, which has been heralded throughout the world, the faith of the people has increased until it is nigh unto impregnable. If any doubt all this, let him journey over the Church, then visit one of the general conferences of the Church. There is faith in Israel!

Not only long but varied has been the experience of this great man who presides over the Church. True to the genius of "Mor-

monism," he has been closely identified with all the affairs of the community in which he has lived. For seven successive terms he was a member of the Utah legislature. When the Johnston Army pantomime was in progress, President Smith joined the militia and assisted in making preparations to protect the homes of the people. He has helped to locate settlements and to find ways for bringing water upon the thirsting land. He has encouraged all legitimate business, and as far as his time has permitted, has taken part in it. From his earliest life he has managed his farm, and even today, with his sons, is building one of the most modern live-stock farms in the West, as an example for others.

Education, guided in schools, was largely denied him, but educated is President Smith. He has read widely, spoken with many men of many minds, and has thought deeply. Of broad and generous sympathies with everything that is noble and good, he has acquired a culture, which none dares question. Schools, the public press, the theatre, music and the fine arts have been encouraged by him. As a most illuminating side light upon his wisdom is the fact that if not all of a family can be educated, he insists that the girls must be given the first chance, for they are the mothers and makers of men.

To those who do not know President Smith, it must seem strange that the honors that have almost overwhelmed him, have all come unsought. President Smith is a modest man. Like all truly great men he is not immersed in thoughts of his own greatness. Rather does he admiringly place the power he observes in other men above his own. Nevertheless, and most naturally, position after position involving trust has come to him, though he has never sought one. Those who must find flaws in the Church point out that President Smith is officially connected with many business enterprises. Yet, those who find fault with this condition will not realize that men who can be absolutely trusted to guard the affairs of others as they would their own, are everywhere sought after. President Smith's demonstrated integrity has brought many offices which no doubt he would gladly relinquish to others. But, "Mormon," Jew and Gentile know that as far as President Smith can control things, only honor and justice and simple honesty will prevail wherever he is found.

During the Smoot investigations it seemed as if the whole United States were arrayed against the relatively few people who, during half a century, had given themselves to the conquest of the Great American Desert. The charges filed against this people, if sustained, would make the "Mormon" people unfit to dwell in the "land of the free and the home of the brave." To face the investigating committee composed of the best minds of the Senate and House of Representatives of the United States Congress, many were subpoenaed. The first witness was President Smith. For-

tunately, the hearing is preserved and printed so that all may read it. Matching mind and will and heart and sense against the great ones of the land, President Smith was easily their compeer. Read it. Who has ever heard that hearing used as a campaign document against the "Mormons?" When Joseph F. Smith's history is written, his mighty contest with the most authoritative body in the land will make his figure stand out in noble relief. Among the men of earth, high or low, President Smith is never at a disadvantage.

Those who had had even slight acquaintance with President Smith were not surprised at the evidence of his power among men. In all his public work he is masterful. He is endowed with high physical attractiveness, his musical voice is compelling, his language chaste and correct, and his thoughts appeal to the intellect as well as to the emotions. Those who have seen him before the ten thousand at the great tabernacle in Salt Lake City, have no fear that he may not be measured with the men he meets.

Perhaps the best evidence of the high intellect of President Smith is shown in his clear understanding and explanation of the principles of the gospel. Men often sink to oblivion in quagmires of theological vagueness. In matters of theological doctrine the President is lucid as the noon-day light. Some few years ago, certain men, loving to conjecture the improbable, insisted on knowing what would happen if all the men holding the Priesthood were to die, save one elder. At one of the great general conferences, before ten thousand assembled Saints, President Smith, in one half dozen sentences cleared up the whole subject. It would be the privilege and duty of the one remaining elder to organize again the whole Church with apostles, prophets, etc., according to the revelations! The powers and purpose and duty of the Priesthood were thus driven into the understandings of the people, as they never had been before. His sermons abound in such clarifying statements, backed by a simple, unflinching faith that looks for simplicity rather than mystery in the things of God.

Perhaps enough has been said. The man of whom we write is tender and gentle, and withal does not love much praise. To him and his families many children have been born. To them he is loyal with all his power, for he well knows that loyalty, with all other virtues, begins at home. Over his families he watches with tender solicitude. They in turn love him with an invariable love. It is common knowledge that when the children were young, his rest was not easy if he had not seen the little ones properly tucked away for the night. The same father-heart beats for the people whose accepted leader he is. The hearts of the people ache over the long hours he spends in the office working out the affairs of the Church, especially now that he is no longer as young as he once was. But, he is not to be dissuaded. He must see his

people tucked away for the night, before his heart will be at peace. So works love! and who shall say him nay, whose care from boyhood has been the welfare of his people?

"Has this man no faults?" asks the green-eyed critic. To be sure he has, for he is mortal. But, this writing is not to show his faults; and indeed, the writer does not know them, any more than he knows the full virtue of this man who for 76 long years has lived his life openly among his people, and who is the freest from adverse criticism in his community. Men are not measured by their faults, but by their worthy deeds and qualities. In the scales of eternal justice the main requirement is that our virtues outweigh our failings. Curiously enough, the only current criticism of President Smith, among those who oppose him, is that he is too loyal to his people, his friends, his convictions. Is not that the eternal cry of the enemy who reaches out for deserters? In every manly quality, friend and foe agree that he reaches above the majority of men.

Sure is our President of his reward. For him God will richly provide. Our question may rather be, has he had during the earth's journey, his full measure of reward? Have we done our full duty? For the cause of the Church he was bereft of father and mother. In the service of the Church he has been unable to use his splendid talents for the gathering of wealth—in our day he might justly be called a poor man. The ease of life has been denied him, for almost daily he has been "under orders." Above all, as a leader in Israel, the calumny and hatred of the Church have been heaped upon him. Only a few years ago, when past his prime, the most heartless persecution to which any member of the Church has been submitted was his. For several years an influential newspaper, standing at that time for the persecution of the Church, by means fair or foul, printed daily vile cartoons of President Smith and equally vile editorials about him and his work. Every indignity conceivable to the human mind was offered him because he was the embodiment of the Church.

Should the question be put to him, he would answer that he has had a rich reward. Perhaps he feels, let it be hoped he does, the outpouring of loving thoughts from the people whenever his name is mentioned. He has been blessed to serve. That is also a great reward for effort. His life has been crowned with the assurance, from all, that his work has been well done. That is the most satisfying reward.

May his health be preserved and his life be lengthened out! There is much work yet to be done, and men do not frequently rise to the fulness of his measure! At the beginning of his 77th year, the people give loving greetings and good wishes and heartfelt gratitude, to Joseph Fielding Smith, President of the Church of Jesus Christ of Latter-day Saints.

Modern Industrial Achievements

BY DR. JOSEPH M. TANNER

New York's Great Canal

One of the greatest of modern undertakings has been obscured by the construction of the Panama Canal, which is, of course, the greatest event to date in modern history. Its importance is world-wide, and there are those who believe it will make important changes in the commercial geography of the globe. This great national undertaking will cost the people of the United States something like \$360,000,000.

What, however, follows in importance as a close second, is the construction of the great barge canal across the state of New York. This canal will cost that single state something like \$130,000,000, proportionately a greater amount than the Panama Canal will cost the people of our entire country. The scandals of graft in connection with the construction of this state canal have been unfortunate, and have obscured in some manner and to some extent the vastness of the undertaking.

There can be little doubt that the barge canal will modify greatly the geography of our eastern states and give commerce a new direction. It extends from Lake Erie near Buffalo in the western part of the state in an easterly direction. It taps Lake Ontario and reaches the Hudson River a little above Albany, a distance of something like four hundred and fifty miles. It is estimated that the actual cost of transporting a hundred pounds from Buffalo to New York will be 41 cents. The actual cost of transporting that distance by rail is \$1.70. The tariff, however, on the railroad is more than \$3; whereas, it is estimated the barge canal will not cost more than 71 cents. What do these abstract figures mean? It means in the first place that the greatest resources of the United States are located around the shores of the great lakes, or, at any rate, not far from their boundaries; that all the vast millions of tons of iron ore, now transported to Pittsburg and other manufacturing centers of Pennsylvania, may be carried at a cheaper rate through water transportation to New York City or its environs. It means that the millions of bushels of wheat which are emptied into the elevators on the shores of the great lakes will now be transported by means of water to the seaports and thence to the nations of Europe. It means in all

will have greatly increased speed. They will have an immensely larger cargo than the old ones. The Soo canal has today the transportation of seventy-two million tons per annum. Compared with such figures the probable transportation through the Panama Canal would be very insignificant. It does not take a very lively imagination to see that the way is not far distant when greater New York will be extended a score or more of miles; that in matter of population, wealth, and industry, it will outdistance London.

This canal should mean cheaper living for most of the people of the state of New York. It means cheaper facilities that will increase the industrial importance of that state, and it will not be surprising if factories spring up along the entire distance of this canal. It would seem quite logical that the great furnaces that will hereafter reduce the iron ore to iron will be constructed along the shores of Lake Erie and the finished products carried from that lake to distant parts of the world. When this great canal comes to be operated in conjunction with the Panama Canal we shall see a new industrial life in the United States of which heretofore people have little dreamed.

A New Agricultural Empire

It is really difficult to get anything like a correct idea of the immense agricultural resources of northern and western Asiatic Turkey, the great domain known as Asia Minor. The Germans recently, or just before the war, reached a treaty arrangement with Turkey by which the great Bagdad railroad will not go far beyond that city, southward, owing to the objections of the English who are absolutely unwilling that the railroad should touch the Persian Gulf, as such a railroad it is believed would be a menace to the British in India. This railroad is now constructed well into Asia Minor and before long it will cross one of the most productive regions in the world, the valley of the Mesopotamia. Here in this wonderful valley there grew in ancient times the nations of Chaldea, Assyria, and Babylon, the wonders of the ancient world. For many centuries the cities of Babylon and Nineveh have been almost entirely lost to the knowledge and interest of man. Here and there remnants of the great canals that watered these fertile plains may be seen. The only city of any importance is that of Bagdad, inhabited chiefly by Arabs and eastern Jews. Lately, extensive surveys have been made, and plans have recently been completed to use the waters of the Tigris and Euphrates in the irrigation of these plains, which, when properly

cultivated, will grow millions of bushels of grain, millions of tons of alfalfa, as well as almost unlimited quantities of cotton. For some time the railroad franchise into the valley of the Mesopotamia has been held up through the objections which the English have had to the extension of the road beyond Bagdad. Before the war, however, agreement was reached between Germany and England by which it has been decided that the road should stop at Basra.

Announcement was made that money would be immediately forthcoming for the completion of the road, and the construction of the greatest irrigation system known to the world since the completion of the Assuan dam in Egypt. The war and Turkey's desire to abrogate all treaties will doubtless delay the enterprise, but it is to be a world achievement at no distant day. The country traversed by this road, and that which will be reached by spur lines running from it, contains almost unlimited resources in gold, coal, minerals of various kinds, and in agricultural products. For years the Turks have refused all concessions intended to reach these rich resources of the country. When once the railroad is completed, a new empire will be added to the agricultural world. Some years ago one of the engineers who was then making a preliminary survey of an irrigation system in Mesopotamia remarked to the writer: "Some day we shall be sending out to the 'Mormons' a request to come to Mesopotamia and teach irrigation to the Arabs and to the Europeans who may settle in that country."

For many years the Germans have been emigrating to Brazil and the Argentine Republic in great numbers. It is believed that when this railroad is completed, if things at all proceed as before the war, German emigration will move in the direction of Asia Minor and of the Mesopotamia, where modern methods will be employed in exploiting the resources of that wonderful country. It is not unlikely that settlers of various parts of Europe will go into this part of the Turkish Empire. Indeed, it would not be strange if some of the more adventurous in the United States also betook themselves to that country, in order to enjoy the opportunities for agriculture that promise to be opened within the next decade to the people of Asia Minor. It is a wonderful country. There is no country in the world today that has perhaps the same latent resources that are found in Asia Minor and in the valley of Mesopotamia. The heat in the latter place, to be sure, is intense during the hottest summer months. It is almost unbearable. The natives dig their huts down deep into the soil to escape the intensity of the heat from which they suffer during midsummer. In the winter time, however, the climate is delightful, except perhaps for a week or ten days, when the severe storms that sweep over Russia and the Black Sea reach the valley of the Mesopotamia and cause considerable suffering. The climate, however, will undoubtedly

be greatly changed by the introduction of agriculture. The spread of the great rivers will do much to bring down the temperature of midsummer, and the presence of large grain fields will modify the intense heat. In Asia Minor conditions are quite different. There the climate is very similar to what we have in Utah. The heat in summer is not oppressive, and the winter months are not severe. If after the war an understanding can be reached by Turkey, Great Britain, and Germany, such as they had just before its outbreak, new interest will be taken in the direction of Asia Minor, and its development will be rapid and of far-reaching importance to the whole civilized world. It will be a new factor in the production of grain and livestock, and not many years will pass before it will begin to rival the Argentine Republic. Capital from Europe, after the turmoil of today is adjusted, will flow into that land in almost unmeasured quantities, and the world will feel the new impulse given to commercial life by the discovery and exploitation of the natural resources of this almost unbounded empire.

The Viewpoint

One with unshaded eyes doth view the sun,
 Nor fears to bask within its radiance,
 While oft the vision of another one
 Is clouded by fallacious imagery.

Who sees things as they are in verity,
 He counts the cost and weighs his every deed,
 And folds about him robe of charity,
 To answer other's urgent call of need.

But he whose lens is dimmed by sophistry,
 What knows he of the depth and breadth and height
 Through which the soul must pass that fain would be
 Forever pressing on to fuller light.

'Twere folly to suppose that sight should give
 To each a meed of like enlightenment,
 For one hath learned without his shell to live,
 While one within yet lieth dwarfed and bent.

GRACE INGLES FROST

Does God Answer Prayer?

BY LOUIS F. MOENCH

God's eyes are upon all men; he knows their thoughts, and he hears their prayers.

From a human standpoint this seems impossible, especially when millions of people are daily seeking personal recognition through prayer. Incredible, as this may seem, there are countless truths quite as marvelous and totally as inexplicable as that God hears personal prayer, a fact plainly set forth in his sacred word.

The growth of the giant oak from the tiny acorn; the marvelous working of the human brain; the beating of the heart seventy-two times per minute, or 2,650,838,400 times in an average life, and a thousand and one similar marvels, too numerous to mention, are equally mysterious and incomprehensible to the human mind. Doubt as we may, the acorn grows into a tree; the human brain works and achieves marvels; and the heart beats without cessation for many years—for a hundred years even, where the laws governing its action are faithfully adhered to.

But if the laws that govern are broken, there is no response. So with prayer. Untold numbers testify that God hears and answers prayers, in case the laws governing prayer are faithfully followed.

Here is the simple key: "Ask and ye shall receive, knock and it shall be opened unto you." But the law is also: "Let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

What a grand principle this is when properly understood. David understood it when he exclaimed:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light above me. Yea the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

David, through bitter experience, learned this lesson, even as thousands later have learned it; but, unfortunately, frequently not until it is too late to profit by it. The boy realized this when he accompanied his father to steal apples. The father climbed

upon a stump to see if anyone was about. The boy then, like David, realized the full meaning of the situation when he exclaimed, "Father, look up!"

A man once had a dream, so a story goes. His spirit left his body. A guide stood by his side and escorted him to the gates of heaven. He was there left in an ante-room to wait a few moments till his guide should return. While waiting he discovered that the walls were covered with pictures of various shapes and in different attitudes. On closer inspection he found that they were pictures of himself, taken from his own doings in actual life. He then and there realized that he was "made to be his own judge."

What calamities might be averted, what heartaches avoided, if men properly understood and realized, that there is an All-seeing One who sees them, and even knows their thoughts, and that the deeds of their lives are recorded which some day they must meet: "The books were opened, and men were judged out of things which were written in the books." If they knew and believed, how different their acts in life would be!

But does God actually see us, read our thoughts, and hear our prayers? In the early rise of the Church, the Lord gave the following proof to Oliver Cowdery that he heard and answered his prayer:

"Verily, verily, I say unto you, if you desire a further witness, cast your mind upon that night you cried unto me in your heart that you might know concerning the truth of these things. Did I not speak peace to your mind concerning this matter? What greater witness can you have, than of God? And now behold you have received a witness, for if I have told you things which no man knoweth, have you not received a witness?"

Again,

"Blessed art thou for what thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my spirit."

Here, then, is the key, if God has whispered peace to our souls and given us an answer to things which no man knew save him and us alone, is there not here a positive proof that he has heard and answered our prayers? I know not what proof others may have had, but as for myself, governed by this key, I know that my prayers have been answered, again and again. I wish to give two or three incidents in my life, as a testimony.

While on a mission in Germany, during the years 1884-88 this incident occurred. When the Savior sent out his disciples to preach he instructed them: "Into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go hence." In accordance with these instructions, I made it

a practice on entering a town to offer up a silent prayer to the Lord, asking him to direct my footsteps to the house that would be worthy of my message, and where the people would furnish me food and lodging. On one occasion of which I speak, I stood by a fountain and offered up a silent prayer to the Lord to direct my footsteps. The Spirit of the Lord immediately prompted me to knock at the door of a large, beautiful house just opposite and fronting this fountain of water. Upon approaching it, my heart failed me, and I walked past in another direction. After walking several blocks, I was prompted to turn to the left, through a small gate, leading through a large, heavy rock-wall which formed the inclosure of a beautiful park containing several buildings. On being led to one particular building, standing close by the driveway, I found the door partly open. About to knock, I heard the most humble prayer to which it has ever fallen to my lot to listen. When the amen was spoken, I knocked and was bidden to enter. I found a man who was blind, and who appeared to be between ninety and a hundred years old. He said he lived alone, that his children had all forsaken him, and there was no one who ever came to visit him, except an old lady. She was similarly afflicted and came frequently to comfort and cheer him. However, she was now sick abed, so no one came to see him. He said he had pleaded with the Lord to send someone to comfort and cheer him, because he felt lonely and forsaken. I told him that the Lord had heard and answered his prayer for I was a servant of the Lord, come to preach the true gospel of Christ, sent to administer comfort to the needy, the sick and the afflicted, and to bind up the broken-hearted.

For about an hour and a half I visited with him and explained the scriptures and invoked the blessings of the Lord upon him. When I was about to go, he made me promise that I would also visit the sick old lady who had been so kind to him. He gave me the directions, and upon following them I found myself, to my great surprise, at the large house opposite the fountain where, two hours before, I had offered my silent prayer, asking the Lord to direct me where to go.

On entering I was conducted to the sick chamber of a lady, who was bowed down with old age, very feeble, and unable to rise from her bed of affliction to which she had been confined for several weeks. In accordance with the old gentleman's request, and also her earnest wish, I explained the scriptures to her. After prayer, in which the Lord was asked to bless and comfort her, I was about to go when she asked me where I was going to stay that night. I said I did not know, that the Lord would direct me where to go. She told me of a widow who frequently entertained strangers. I went to her home where I was royally entertained from Saturday night until Monday morning. On Sunday morn-

ing, she introduced me at meeting to her minister who invited me to preach. At the close of the services he emptied the collection box into my lap, "for," said he, "you have surely earned it." On Monday morning, the widow not only furnished me an excellent lunch for my journey, but also money to help pay my expenses on the way. Thus marvelously had the Lord heard and answered my prayer.

Another instance comes to my mind. I had selected as my place of prayer, a sheltering tree which stood near the outskirts of town. At a certain time I asked the Lord, as before, to direct my footsteps where my services were most needed, and where willing hearts would listen to his word. I walked leisurely into town, trusting the Spirit of the Lord to guide my feet. After making several turns, I was suddenly prompted to go to the right. This led me through a door and up a flight of stairs. As on the previous occasion, I found a door ajar and, stopping, I heard the most humble supplication ever offered up by youthful lips. I knocked at the door and was invited to enter. I told the young lady, whose eyes were wet with tears, that I had heard her prayer through the open door, and that I would be pleased to do anything I could for her. She told me the minister of the little town had visited her the night before, and made her believe that she was so wicked that she never could obtain forgiveness for her sins, and, therefore, would be forever lost. She felt so disheartened and discouraged that she knelt and asked the Lord that her sins might be forgiven, and that he would send one of his servants to give her this assurance to comfort and to bless her. When I left she cheerfully took up the burden of life again, thanking the Lord for his kindness and mercy in answering her prayer in an hour of bitter trial.

One more incident: I made an appointment with a minister of the Lutheran church to explain the principles of the gospel as we understand them to him. The town lies about six miles distant from Stuttgart, and is known as Hadelfingen. As I started on my journey it began to rain, gradually increasing until it fairly poured. I sought shelter under an awning on one of the leading streets of Stuttgart. Here I offered a silent prayer unto the Lord, relating my predicament. I was getting wet through, I had no umbrella, while there were many who had two. Would he not provide me with shelter from the rain? After the storm ceased somewhat, I renewed my journey, arriving at my destination at about the appointed time. I was kindly entertained, and, after the evening lunch, was invited into the library. The minister seemed much interested and after explaining the principles of the Gospel as I understood them, he told me it was God's truth, but that the world was too wicked to receive it. I might find, here and there, converts, but they would be very

few and far between, and my greatest enemies would be the ministers of the various denominations. He knew of but one, the Reverend Mr. Hoffacker, of Goepingen, who would be willing to listen to me. He requested that I go and visit him, stating that he would pay all my expenses. He said ministers were preaching for hire and were afraid that their little crafts would be endangered by my doctrine. His words were literally fulfilled, for, aside from this man Hoffacker, I found but one other willing to listen to my message. Next morning the sky was clear, and never did the sun shine with more splendor. My friend, who had so kindly entertained me during the night, giving me a good bed and an excellent breakfast, accompanied me to the gate, where he pressed enough money into my hand to visit the minister at Goepingen. Just as I was about to leave, he accosted me with the remark, "Mr. Moench, have you no umbrella?" On answering him no, he said, "I have two, and you shall have one of them," and then brought a brand-new umbrella and gave it to me. My prayer had been answered, at a time and under circumstances least expected. I told him that he had been very kind to me, had fed, lodged and given me money, and now protected me against the storm. I had no money to give him—nothing but the dear gospel message which I had already delivered. We went to his library and there in prayer I invoked the blessings of the Lord upon him, and when he finally offered me his hand to bid me God speed, he could not have looked at me with a more thankful expression than he did. It caused me to wonder if missionaries really understand who and what they are, and what a glorious message they have to bear to the children of men.

These are a few among the many incidents that give me the assurance that God lives, that his eyes are upon us, and that he knows our thoughts and hears our prayers.

OGDEN, UTAH



BELGIAN REFUGEES DRIVEN FROM THEIR HOMES BY THE WAR

Government Investigation of the "Mormon" Question

A Summary Statement of the Investigation Made by the British
Government of the "Mormon" Question in England

BY ELDER ARTHUR L. BEELEY, IN A PAMPHLET PUBLISHED BY THE
"MILLENNIAL STAR"

Rarely a day passes but the keen observer can find in the columns of sensational periodicals such captions as: "Beware of the 'Mormons,'" "Capturing Soul-brides for Utah," "Elders of 'Mormon' Church Entice Girls to Utah," "Sleek-haired Devils in Sheep's Clothing," "Local Girl Kidnapped by 'Mormon.'" etc., and under such headings an array of villifying accusations which make themselves obnoxious to thinking people. The "Mormon" elder, according to "yellow journalism," is a villain of the deepest dye; he is a white-slave trafficker, and is charged with resorting to the basest practices to induce people to espouse his creed; in fact, he is charged with almost every crime on the calendar. And, strange to say, these charges are made by and at the instigation of Christian ministers; so-called.

But, says the man in the street, "If these charges are all false, men would not dare to make them!" And further, "If they are not true, why doesn't the 'Mormon' Church as an institution prosecute the offenders?"

That is exactly the point: Are these accusations true, or are they false? Who shall say? "Let an impartial tribunal judge," says one. Very good! "But," says another, "whose is the prerogative to undertake such a task?" According to Professor Anson, in his book, *The Law and Custom of the Constitution*, "The Home Secretary is responsible for peace and good order throughout the land by (a) exercising a control over the elements of possible disorder, and (b) by supervising the police forces of counties and towns." Therefore, since it is the duty of the Home Secretary, let us leave the matter entirely in his hands and await the outcome. Further, we will guarantee to the opposition that the defendants will remain absolutely mute during the whole trial, so as to eliminate the possibility of influencing the judge in favor of the "Mormons." Further, we will concede to the affirmative the privilege of summoning to their aid all the forensic genius in the House of Commons, and grant

them the privilege of presenting their brief in whatsoever manner they choose.

The following are excerpts from "Parliamentary Debates (Official Report)," published by the English Government:

On the 29th July, 1910:

"Mr. Petro asked the Secretary of State for the Home Department whether his attention has been called to the expulsion of 'Mormon' 'apostles' from Berlin on Friday last, and their departure for Rotterdam, and to the presence of members of that body at Hungerford, Berkshire, and whether he will take steps to prevent meetings being held to spread their views in this country, during the Recess?"

"Mr. Churchill: I have seen a statement in the press about the expulsion of the 'Mormons' from Berlin, but I have no official knowledge of the matter, and I have no information as to the presence of members of that body at Hungerford. I have no power to prevent the holding of such meetings as long as they are held in conformity with the law."

On the 18th November, 1910:

"Mr. Fitzroy asked the right hon. Gentleman whether he is aware of the propaganda which is being carried on all over the country by the 'Mormons' with a view to inducing women and young girls from English villages to go out to America to join their community, and whether he has taken or is taking any steps to prevent English women and girls from being subjected to these inducements to join a community which acts contrary to the laws of both England and the United States?"

"Mr. Churchill: Inquiry has from time to time been made into allegations which have reached the Home Office, but no ground for action has been found. I am informed that polygamy is now forbidden by the rules of the 'Mormon' Church as well as by the law of the United States."

On the 6th March, 1911:

"Mr. Arnold Ward asked the Secretary of State for the Home Department whether the attention of the Government has been called to the growing activity in this country of 'Mormon' missionaries from the United States; whether he has any official information showing that young English girls are being induced to emigrate to Utah, and if so, whether the Government propose to take any steps to safeguard English homes from this danger?"

"Mr. Churchill: My attention has been called to the matter, and I am making inquiries. I have at present no official information showing that young girls are being induced to emigrate to Utah.

"Mr. Cathcart Wason: May I ask the right hon. Gentleman whether he has any information that polygamy is still practiced in Utah, and whether there is any objection to the girls going there?"

"Mr. Arnold Ward: May I ask the right hon. Gentleman whether he had official information that the United States Senate has reported that the leaders of the 'Mormon' church have practiced and encouraged polygamy?"

"Mr. Churchill: I am aware that the matter is causing a great deal of concern in certain quarters in this country. I am treating it in a serious spirit, and looking into it very thoroughly."

Later in the same day:

"Mr. Harwood-Banner asked the Home Secretary if his attention has been called to the active propaganda of 'Mormon' principles at present prosecuted in Liverpool and district, and whether in view of the character of the fundamental principles, His Majesty's Government will employ means to abate the nuisance?"

"Mr. Churchill: I am making inquiry into this matter."

On the 19th April, 1911:

"Mr. Houston asked the Home Secretary whether he has any official information showing that the German government has expelled 'Mormon' missionaries from any portion of German territory, and whether he is prepared to introduce legislation to expel and exclude 'Mormon' missionaries from this country?"

"Mr. Churchill: I have no official information on the point, but inquiries are being made through the Foreign Office. I am unable at present to make any statement as regards the second part of the question.

"Mr. Houston: Is the right hon. Gentleman not aware that it is public knowledge that the German government did, six years ago, peremptorily expel 'Mormon' missionaries from Germany on the grounds of their faith being against the interests of public morality; and is he aware that as late as last year, the twelve apostles of 'Mormonism' who went to Germany for purposes of propaganda were peremptorily expelled?"

(NOTE.—It is a matter of fact that the Twelve Apostles of "Mormonism" have never, at any time, been in Germany, simultaneously.)

"Mr. Churchill: I have not yet made the inquiries which are necessary. I do not think there is any difference of opinion between us as to the character of this propaganda."

On the 20th April, 1911:

"Captain Faber asked the Home Secretary whether his attention has been called to the 'Mormon' campaign, whether 'Mormon' missionaries are making house to house calls in Chesterfield, and offering money bribes to girls to emigrate, and whether he contemplates any action against the 'Mormons'?"

"Mr. Churchill: I am informed that tracts have been distributed at houses in Chesterfield by 'Mormons', but that no instance is known to the police of the offer of money bribes to emigrate. As I have already stated, the whole question is receiving consideration, and if the hon. and gallant Member has any definite information, I shall be glad if he will communicate it to me.

"Captain Faber: Is it not possible to include 'Mormons' in the Aliens Act?"

"Mr. Churchill: That is a very difficult question, and if the hon. and gallant Gentleman will look into the matter he will realize that it is not so simple as it seems at first sight.

"Captain Faber: Is it not the fact that no law can touch them unless they really practice polygamy in this country?"

"Mr. Churchill: There is very wide toleration of opinion in this

country, and it is only when those opinions merge into action contrary to the law that the law can step in.

"Mr. Houston: Has the right hon. Gentleman received any information from the Foreign Office with regard to the expulsion of 'Mormons' from Germany?"

"Mr. Churchill: They can do a great many things by police action in Germany which we cannot do in this country, and to do which I do not propose to ask the House to give me powers."

On the 25th April, 1911:

"Mr. Houston asked the Home Secretary whether he has yet received any information from His Majesty's Ambassador at Berlin as to the expulsion of 'Mormon' missionaries from Germany, and if not, whether he can state when he expects to receive information?"

"Mr. Churchill: No information on the point has yet been received from His Majesty's Ambassador at Berlin, but the matter is being carried forward, and I expect to learn at a very early date the result of the inquiries which are being made.

"Mr. Houston: Is the right hon. Gentleman aware that in various parts of the country, notably in the North, the spirit and temper of the people is rapidly rising, and may result in rioting and conflict with the police unless prompt steps are taken?"

"Mr. Speaker: That does not arise out of a question about 'Mormonism' in Germany."

On the 8th May, 1911:

"Mr. Houston asked the Home Secretary whether he has yet received any reply from the British Ambassador at Berlin as to the expulsion of 'Mormon' missionaries from Germany; if so, will he state the nature of the reply; if the German Government have to deal with 'Mormon' missionaries in Germany, does he propose to adopt similar measures in Great Britain; or, if not, whether he will introduce legislation prohibiting 'Mormon' propaganda in Great Britain, and the nature of such legislation?"

"Mr. Churchill: A reply has now been received from the British Ambassador at Berlin to the effect that no special legislative measures for prohibiting or restricting the 'Mormon' propaganda have been adopted in Germany. Steps are taken by the police to expel any foreign members of the sect who may render themselves obnoxious in any way, but, as I have already stated in this House, the police in Germany have a great many powers that are not possessed by the police in this country. I am not yet in a position to state the full result of my inquiries with regard to 'Mormon' propaganda in this country and America, but I have not so far discovered any ground for legislative action in the matter.

"Mr. Houston: Is the right hon. Gentleman aware that the hostility to this propaganda is growing rapidly in this country, and that in some instances benches of magistrates are so sympathetic with the rioters that they have dismissed the complaints against them made by the police?"

"Mr. Churchill: I think anything in the nature of rowdyism and mob action ought to be sternly suppressed by those responsible for the maintenance of the peace."

From the above citations it is obvious that the chief indictment against the "Mormon" elder in Great Britain is that he

is bribing and secretly inducing English girls and women to emigrate to Utah for immoral purposes. It is interesting to note, however, what the law has to say in this regard, and I therefore refer to The Criminal Law Amendment, Act, 1885 (48 and 49 Vict., chapter 69, Sec. 2), which says:

“Any person who procures or attempts to procure any woman or girl to leave her usual place of abode in the United Kingdom (such place not being a brothel), with intent that she may, for the purposes of prostitution, become an inmate of a brothel within or without the Queen’s dominions, shall be guilty of a misdemeanor, and being convicted thereof shall be liable at the discretion of the court to be imprisoned for any term not exceeding two years, with or without hard labor.”

Referring to this identical clause The Criminal Law Amendment Act, 1912 (2 and 3 Geo. 5, chapter 20, Sec. 1), says:

“A constable may take into custody without a warrant, any person whom he shall have good cause to suspect of having committed, or of attempting to commit, any offense against section two of the Criminal Law Amendment Act, 1885 (which relates to procurement and attempted procurement).”

Is it not reasonable to suppose, therefore, that if there existed an atom of truth in the indictment, that the laws just quoted and others would have been used in the suppression of the “Mormon” propaganda in this country? The fact is, on the other hand, that during the 77 years that the “Mormon” elder has proselyted in the British Isles not a single case has been proved nor has one yet arisen.

The fact that no mention of the “Mormon” question has been made in the House of Commons since the 8th of May, 1911, until the present time, proves that Mr. Churchill’s statement on that date was accepted as final. But since, on the other hand, his conclusion was preceded by the clause, “I am not yet in a position to state the full result of my inquiries,” there still remained the possibility of the appearance of further evidence which might modify this conclusion. With this idea in view the following letter was penned:

Durham House,
295 Edge Lane, Liverpool,
May 14th, 1914.

SIR: On the 8th of May, 1911, the Secretary of State for Home Affairs, Mr. Winston Churchill, made the following statement in the House of Commons: “I am not yet in a position to state the full result of my inquiries with regard to ‘Mormon’ propaganda in this country and America, but I have not so far discovered any ground for legislative action in the matter.”

I am desirous of ascertaining the conclusions drawn, or the result of the inquiries on the “Mormon” question, spoken of above, and should therefore deem it a favor to receive an official copy of same.

In the event that this is not available, could the records contain-

ing such facts be viewed by appointment, and could citations be made to some reliable periodical containing the facts in the case?

Thanking you in anticipation of this favor, and apologizing for this intrusion upon your valuable time,

I am, Sir,

Yours sincerely,

(Signed) ARTHUR. L. BEELEY.

RT. HON. REGINALD MCKENNA, K. C.,

Home Office,

Whitehall,

London, S. W.

The following letter was received in reply:

Home Office,

Whitehall,

22nd May, 1914.

SIR: In reply to your letter of the 14th instant, with reference to the 'Mormon' propaganda in this country and in America, I am directed by the Secretary of State to say that no official report has been published, but that the extensive enquiries which were made did not reveal any grounds for legislative action.

The Secretary of State regrets that it would be contrary to practice to accede to your request to be allowed to see the official records dealing with this matter.

I am, Sir,

Your obedient Servant,

(Signed) A. J. EAGLESTON.

ARTHUR L. BEELEY, ESQ.,

Durham House,

295 Edge Lane, Liverpool.

The only difference between Mr. Churchill's conclusion of May 8th, 1911, and the statement in the letter of May 22nd, 1914, is the inclusion in the latter of the phrase "extensive inquiries." Referring again to the prescribed powers of the Secretary of State, Professor Alpheus Todd in his treatise, *Parliamentary Government in England*, says: "In addition to his prescribed police powers, large statutory authority has been assigned to the Home Secretary. He has a direct controlling power over the administration of justice and police in all the municipal boroughs."

It is apparent, therefore, that the "extensive enquiries" would be made through the very effective channels at the disposal of the Home Secretary, viz., the different police forces. Now, it is an absolute fact, and has later become common knowledge, that the various police forces throughout the United Kingdom were instructed to make full inquiries into these allegations and to report their findings to the Home Office. The fact that eight different members of Parliament, each representing different constituencies, brought the matter before the attention of the House of Commons, is further proof that the inquiries would be thorough and universal, i. e., not confined to any one part of the country.

The fact that the question was debated eight times within nine months on the floor of the House of Commons is further evidence that the question had become an aggravated one and would be dealt with "very thoroughly," as Mr. Churchill promised. Again, the fact, as stated by Mr. Churchill on the 18th of November, 1911, that the allegations which reached the Home Office were inquired into and no ground for action found, is an additional reason for believing that the inquiries would be thorough-going. In this connection let it be borne in mind that Mr. Churchill, on the 20th April, 1911, stated that "the whole question is receiving consideration," and on the 6th of March, 1911, said: "I am treating it in a serious spirit, and looking into it very thoroughly."

Now, then, in the light of these facts, the conclusion drawn by Mr. Churchill in May, 1911, and the declaration of the Home Secretary, so recent as May 22nd, 1914, to the effect "that the extensive inquiries which were made did not reveal any grounds for legislative action," prove conclusively that such allegations are untrue. And what is very remarkable is the fact that Mr. Winston Churchill made this statement and reached this conclusion in spite of himself, for on the 19th of April, 1911, he implied that he himself regarded the "Mormon" propaganda as dangerous. Now, then, since, as Professor Todd further points out, that "he (the Home Secretary) himself is a magistrate, and exercises a power to examine and commit for trial persons charged with offenses against the State," is it not only reasonable to suppose that in the exercise of this power and duty he would have committed for trial and punished most rigorously any and all offenders; and further, is not the argument also tenable that he undoubtedly would have proposed and introduced "effective legislation?"

The judge has rendered his decision, dear reader. The court of last appeal, after "extensive inquiries," has awarded in favor of the silent defendants. The "Mormon" elder is exonerated, and the falsifier, in spite of his prejudice, calumny and invective, has been ignominiously defeated.

The question logically raises itself here: What can be said of our accusers who persist in the circulation of these charges, who reject the findings of their own government, and thereby insult it by tacitly implying that the British government is aiding, abetting and conniving at the alleged infamous practices of the "Mormon" Church? Such a man is either an ignorant or a prevaricator of the first water, and we care not which horn of the dilemma he chooses.

Value of True Education*

BY EDITH E. SMITH

Education is the systematic development and cultivation of the normal powers of intellect, feeling and conduct, so as to render them efficient in some particular pursuit, profession or vocation, or, for life in general. There are two grand divisions of education: the theoretical, and the practical. Theory teaches us the necessity and beauty of education. Practice demonstrates to us the utility and value of it, and how best to apply it in the activities of life. Practice leads to the doing of the things themselves, taking from the basic themes of theory the principles which reproduce in substance the real facts. Both theory and practice are useful, and, in a matter of scientific relation, one is not without the other—they are interdependent.

However, true education does not apply to book-learning alone. We may be well versed in book-lore, having assimilated all we have read and having received all the degrees usually given in colleges and universities, and yet be impractical and utterly incapable of using the theoretical knowledge thus obtained. There is a proverb which says: "We learn to do by doing," but this is true only when the thing undertaken is intelligently done. We shall make very little or no progress in our labor, if the thing we do be repeated always in a half-hearted or incorrect way. There must be intelligent application of our theories, or our learning will be in vain. Another well-known proverb says: "Practice makes perfect;" yes, providing that in our practice we employ the needed wisdom and by the necessary application correct our mistakes so far as possible in each succeeding attempt. Otherwise practice may, instead of helping us to reach the goal of perfection at which we aim, bind upon us with bands like steel, evil habits that cannot be readily broken, but which become the stronger at each repetition.

It remains to be seen how each of us may apply or use the knowledge we have received while attending school. The way has been faithfully pointed out by our teachers, in the daily pursuit of our studies. We may discern, though dimly, in the vision of the future, the many opportunities that will present themselves, in which we may put into practice, for the betterment of mankind, the knowledge of the truths we have acquired. Let us

*Valedictory address, class of 1914, Latter-day Saints University, Salt Lake City.

ever keep in mind the inspiring motto adopted by our school: "The glory of God is intelligence."

"Knowledge is power," but while this is true, if our knowledge be used for the advancement of evil, and the power gained through our knowledge be turned to the destruction of the liberties of others, or the overthrow of truth, great shall be the condemnation that shall follow. Knowledge is not given us to be abused, or for the oppression of our fellows, but to bring to pass our own advancement and exaltation, both here and hereafter, and to aid us in helping others to attain the same worthy end. An exaltation that is everlasting can be gained only in harmony with principles of fundamental truth and by obedience to them. No education will lead to perfection without abiding faith in God. For the ways of the Lord are not discerned by the spirit of man, but, as Paul said: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." (I Cor. 2:14.)

This important fact has been lost sight of in the world. The course of study as outlined in the leading colleges of our land, discards the most essential feature of a truly liberal education—faith in our Creator and the acknowledgment of his handiwork so abundantly manifest throughout the universe. Men are trained today to search out things wholly by and through the wisdom of man. They reject the help so freely offered by the Master-Teacher to all who earnestly and prayerfully seek Him, and they are therefore "ever learning, and never able to come to the knowledge of the truth." Modern education, as it is imparted in many schools, deals almost exclusively with the intellectual and physical development of man. The training of the intellect may develop great ability in man in various directions. He may rise to great prominence in the world, be honored because of the accuracy of his judgment and his superior mental conceptions. He may attain exceptional power to command or direct in the world's great movements, or become distinguished as a genius among his fellows for his masterful talent as an inventor, a discoverer of hidden secrets invaluable to the world; or as a surgeon, become so skilled in the use of the scalpel as to startle mankind by the wonderful operations he performs. Yet, he may be utterly devoid of moral and religious training, and totally lacking in spirituality or faith in God; therefore intellectual development alone is not true education.

Moral education, while good and worthy, is also lacking if not coupled with faith in the Lord and acceptance of all his laws. A man may be strictly moral, that is, living in harmony with the moral code; he may be honest, truthful, virtuous; he may respect the rights of others, be a good neighbor and citizen, be

guilty of no wrong-doing, particularly, and yet not accomplish much that is good. He may do all this and still be a non-believer in Divine Providence, rejecting the higher laws by which salvation is attained. In the words of the Savior, having "omitted the weightier matters of the law, judgment, mercy and faith" which he "ought to have done and not leave the others undone."

The essential characteristics of a true education—the parts that are vital, and hence most valuable and most earnestly to be desired,—have been eliminated from many schools, and many foolish theories have been substituted in their stead. This modern intellectual education, in which the spiritual is never found and the moral seldom found, may develop men of exceptional strength in all worldly pursuits, but it will, while doing so, make of them agnostics or worse. It has the tendency to develop in their minds a profound regard for the absurd theories of materialistic evolution, which contradict and belittle the revealed truth of the divine origin of man; it may develop in them a deep-seated contempt for the miraculous declarations of the Scriptures, and the inclination to ridicule the revealed word of the Lord. But it will never develop in their souls abiding faith in God, and therefore, like the man-made wisdom of the mighty, it shall perish from the earth.

Physical strength and perfections of form, will not bring man unto his Redeemer. Moral education will not save him, and the intellectual, if not controlled and guided in the proper channel, may prove to him a curse. The spiritual development must be coupled and inter-linked with these to bring to pass a perfect education. It is far better to be guided humbly by the Spirit of the Lord, who will show us things to come; who will guide us into all truth; and teach us the things of the Father; than to be renowned among the children of men, and to accept homage from them merely because of our great learning. We should be thankful, indeed, for the privilege presented to us in being instructed in a school where the fear of the Lord can be found, and the various branches leading to a perfect education are imparted.

True education broadens our views and creates a desire to be of service to humanity. It creates in us reverence for things divine, and causes us to forget our natural selfishness and seek only the real and worthy things in life. It enables us to see the beauty and blessings in the handiwork of the Creator, and in humble thankfulness to bow before his infinite intelligence and wisdom, and with grateful hearts acknowledge his everlasting power. It makes us obedient to his will, for we realize, with the Psalmist, that justice and judgment are the habitation of his throne, and mercy and truth go before his face. "Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of thy countenance."

True education leads to unselfish service in the interest of

mankind. There is no greater, no nobler, work than to labor for the uplift of our fellow men. There is no joy equal to that which comes from the knowledge that we have been of useful service in the reclamation or betterment of the world. Our Heavenly Father and his beloved Son, have given us the best example of this truth. We read: "For God so loved the world, that he gave his Only Begotten Son that whosoever believeth in him should not perish, but have everlasting life." And the sacrifice thus offered in our behalf, has made it possible for us, through the proper application of our time and humble obedience to the divine will made manifest in the world, eventually to attain the goal of ultimate perfection. Such result, it is true, cannot be accomplished while mortal life endures, but since here we lay the foundation on which our eternal career shall rest, it behooves us one and all, to lay the foundation strong and deep in principles of everlasting truth. We are informed that the knowledge we attain unto in this life will rise with us in the resurrection from the dead, and the greater the knowledge we obtain, provided it be joined with righteousness, the greater will be our advantage in the world to come. And thus may we go on step by step, until, as the redeemed sons and daughters of God, we shall "receive of his fulness and of his glory." Then shall we realize the fulfilment of the Savior's commandment: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

David Starr Jordan says: "The whole of your life is spent in your own company, and only the educated man is good company for himself. A young man or woman who is aiming at nothing, is already dead." If the education be based on correct principles, this is true. This does not mean that a person must spend all his life in school. His education may be limited, but if he is able to put into practice the things which he knows are right and needful, he is not only good company for himself, but fit for the companionship of the mighty.

Many great men who were truly educated, were denied the privilege of attending school. A striking illustration of this is found in the life of the Prophet Joseph Smith. He was not taught in the public schools or colleges; but who will say that he was not truly educated? He was taught by the greatest Teacher of all, and his wisdom far surpassed the understanding of his day. Yes, even now, we comprehend but a small portion of what the Lord revealed to him.

It is true that ignorance, like sin, is death, for, said the Lord through this servant of the latter-day dispensation: "It is impossible for a man to be saved in ignorance."

Let us, therefore, not think that after a few brief years in school, our education is practically completed. We stand to day barely on the threshold of higher and nobler things. Our educa-

tion has scarcely begun. Some of us may go from here to take up grave duties in the battle of life. Others may seek further knowledge in higher schools of learning. Whatever it be that we undertake, let us see to it that the foundation on which we build is well laid, that the structure we rear shall be everlasting. And, remember, that which is not built on truth shall be thrown down and perish; for in the consummation of all things, only the truth, like pure gold refined in the fire and tried in the crucible, shall remain. "For wisdom is better than rubies, and all the things that may be desired are not to be compared with it. I, wisdom, shall dwell with prudence, and find out knowledge with witty invention. * * I love them that love me; and those that seek me early shall find me. Riches and honor are with me, yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, and in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasures." So said Solomon, the wise king of Israel. Therefore, let wisdom be our portion and let all our learning be founded on the everlasting Truth, that we may be strong to resist evil and overcome the foolish things of the world.

The class of 1914 can in no better way express their feelings on leaving this school than by repeating the following verse:

"We have feelings of sadness and longing
That are not akin to pain,
But resemble sorrow only
As the mist resembles rain."

We thank you, our teachers, with the deepest feelings of appreciation, for the manifold blessings which we have been the recipients of at your hands, for the unselfish devotion to our interests and well-being; and, above all, for the wonderful spiritual uplift which has always characterized every department of our school.



Vocation Supervisor W. S. Burton to the left; center and right, Orson Raymond and Orson Raymond Jr., Menan, Idaho.

Training for Leadership

The General Boards of Y. M. and Y. L. M. I. A. have made arrangements with five of the leading Church schools, the Brigham Young University, Provo; the Brigham Young College, Logan; the Snow Academy, Ephraim; the Weber Academy, Ogden; and the Fielding Academy, Paris, Idaho, to give a special M. I. A. Normal Course, lasting six weeks, to begin November 9 and to end December 18. This will provide a wonderful opportunity for M. I. A. officers to prepare themselves for leadership. The benefits that will come home to the ward organizations will



SOME NORTH WEBER STAKE Y. M. M. I. A. WORKERS AND BOY SCOUTS

On the summit of Observatory Peak, sometimes called Mt. Ogden, just east of Ogden City, 9,600 feet above sea level. We have boys for a thousand patrols, and they need leadership. Be a missionary in the work and attend either the six weeks' course, or the three days' course in the Church schools.

depend largely upon the type of officers or members who attend these courses, and their native power to lead. Tuition for the course, \$6.00.

A special three-day educational campaign is also being inaugurated to be carried on free in other Church schools throughout the Church. Field Secretary Oscar A. Kirkham and Scout Commissioner Dr. John H. Taylor, of the Y. M. M. I. A., and Miss Clarissa A. Beesley and Mrs. Emily C. Adams of the Y. L.

M. I. A. will fill these appointments giving instruction calculated to prepare young men and young women for leadership in the Mutual Improvement Associations. In these three days' sessions general and detailed instruction in M. I. A. work will be given, designed to prepare leaders in the various activities of our organizations. A careful plan has been outlined covering the work for the three days. It is requested that both the Y. M. and Y. L. M. I. A. of each ward should have at these special sessions one or more capable leaders willing to take up this work with the young people in their various wards. Stake superintendents and presidents of wards are requested to select competent representatives for this work. The outlines of the courses follow:

THE SIX-WEEKS' COURSE

1. Course in Organization and Management.—One period per week. Texts, "Y. M. M. I. A. Hand Book" and "Y. L. M. I. A. Instruction to Officers." This course is designed to familiarize the students with details of organization and management, relation of ward officers to stake and general board officers, duties and functions of officers of ward, stake and general board, and questions of discipline and leadership. The exact functions of these organizations will be considered so that the actual work of the Mutual Improvement Associations may be known, and the relation they bear to other auxiliary organizations.

2. Music.—Five hours a week. This course is partly designed to give the students a reading knowledge of music, and familiarize them with our Church hymns. Considerable memorization of hymns will be required. Lectures will be given on such subjects as, suitable music for weekly meetings, preparation of special programs, conducting singing exercises, details of contest work, etc. Demonstrations and lectures will be given by the instructor, following which students will be required to do practice teaching in music.

3. First Aid to Injured.—Two periods per week. Text, Miner's "Red Cross First Aid to Injured." One period will be spent in lecture



MT. TIMPANOGOS

As seen by the M. I. A. Boy Scouts of American Fork (Troop 1, Clifford E. Young, scoutmaster), who recently made the ascent, as they neared the summit. The elevation is nearly twelve thousand feet.

and demonstrations, the other period will be actual practice work by students. The course consists of attaining a knowledge of the treatment of emergencies and accidents in the home, on the street, in vocational pursuits, and on the athletic field. The practical work will consist of bandaging, application of splints, and tourniquets, and transportation of injured, covering the requirement of the three grades of scout craft.

4. Scout Craft.—Four periods per week. Texts, "Y. M. M. I. A. Hand Book," "Boy Scouts of America," "Hand Book for Boys," and "Hand Book for Scout Masters." This course is designed to give a history of the movement, to familiarize the student with wood craft and camp construction, with signaling, nature study, photography, scout games, Indian signs, cookery, organization and management of patrols, covering all the scout requirements in the three degrees of scout-craft. Regular weekly hikes will be a part of the course. Demonstrations and practice constitute much of the work.

5. Reading Course, Short Story, and Retold Story Course.—Five periods per week. Text books outlined by the General Board for the

annual reading courses, choice, short stories, and any simple text on English Composition. Most of the books required in the reading courses should be read by the students. The Instructor will make definite assignments and require recitations in the form of retold stories. The time allotted to the reading course will be approximately two weeks. Select, short stories will be assigned. These, also, will be reported upon in the form of retold stories. Lectures on the choice of literature will be given. Students will be taught how to locate material through actual library practice. The time given to this part of the work will be approximately two weeks. The retelling of stories will occupy fully one-third of the work. In fact, all short stories and books assigned will be reviewed in the light of retelling.

6. Public Speaking, Debating, and Drama Course.—Four periods per week. Suggested Text, "Pittenger's Extempore Speech," published by Penn Publishing Co., Philadelphia. Lectures on contest work, judging of orations, drama, and debating will be given. Actual practice will constitute most of the work. Extempore debates will be held at first, while prepared debates will take their place later.



M. I. A. SCOUTS, AMERICAN FORK

On the summit of Mt. Timpanogos. There are thousands of boys wanting to climb—spiritually, mentally, morally. Prepare to be a leader among them and a teacher of their activities, by attending the classes to be held by the Church schools as per program published herewith. (See annual convention circular and ERA for August, 1914). The six weeks' course begins November 9 and closes December 18.

Method of presentation of speeches will form part of each debate. The course is designed to give actual power to do, in public speaking and debating. A short drama will be studied and presented.

7. Methods of Teaching.—Four periods per week. Text—, Practice teaching will be based on the lessons of the "Y. M. M. I. A. Manuals" and "Young Woman's Journal." Lectures on methods of teaching will be given. Most of the course will be taken up, however, in actual presentation of "Manual" and "Journal" lessons, by students.



THE FIRST THREE-DAY CLASS IN LEADERSHIP

This M. I. A. class was organized at Vernal, Uintah stake, and was held September 21 to 23 inclusive. President Don B. Colton stated in relation thereto: "This has been the most practical and efficient supervision work that has ever been conducted in our stake."

Preparation of lessons will be required of every one taking the Course. Following the teaching exercise, criticism on methods will be made.

8. Games.—Two periods per week. Demonstration of suitable games, and actual teaching of games by students will constitute the bulk of the course. Some lectures on the functions and value of games will be given.

9. Social Dancing.—Two periods per week. This course is designed to familiarize the student with proper social dancing.

10. Athletic Direction.—One period per week. Instruction in proper method of handling men in athletic work and supervision of team games and field sports constitute the major part of the work. Practice in directing various teams will be assigned students.

Familiarity with the "Y. M. M. I. A. Hand Book," the "Y. L. M. I. A. Instructions to Officers," and Y. M. and Y. L. M. I. A. Annual Convention Circular, together with constant reference to the IMPROVEMENT ERA and the YOUNG WOMAN'S JOURNAL, are essential for the best success of the course.

In the schools where this six weeks' course is to be given, the three days' special campaign work will not be presented. However, on the dates specified in the Convention Circular, two men-

bers of the General Boards will visit the schools that they may assist in injecting into the work the spirit of the Mutual Improve-



SUGAR CITY, IDAHO, M. I. A. LOY SCOUTS OF AMERICA

These scouts on last Decoration Day weeded and mounded the graves not only of the dead of their own families and friends but also those of unknown dead.

ment organization. All Mutual Improvement officers within these school districts are invited to be present during these days.

THREE DAYS' COURSE
(As per following schedule.)

NORTH

Dates:

October 15, 16, 17—Alberta stake.
 October 19, 20, 21—Knight Academy, Canada.
 October 26, 27, 28—Big Horn Academy, Wyoming.
 November 2, 3, 4—Ricks Academy.
 November 9, 10, 11—Cassia Academy.
 November 16, 17, 18—Fielding Academy.
 November 23, 24, 25—Oneida Academy.
 November 30, December 1, 2—Weber Academy.
 December 7, 8, 9—Latter-day Saints' University.
 December 14, 15, 16—Brigham Young University.
 December 21, 22, 23—Brigham Young College.

SOUTH

September 19 to 23—Uintah.
 October 19, 20, 21—Emery.
 November 2, 3, 4—Millard.
 November 9, 10, 11—Murdock.
 November 16, 17, 18—St. George.

November 23, 24, 25—Snowflake.
 November 30, December 1, 2—St. Johns.
 December 7, 8, 9—Thatcher.
 December 14, 15, 16—Maricopa.
 December 21, 22, 23—Snow.

Work will begin daily at 9:00 a. m.

Definite instruction and demonstration will be given in the following lines of M. I. A. work:

Methods of teaching; class demonstration; retold story; public speaking; congregational and special group singing; organization and management; joint M. I. A. problems; social work; ward and stake officers' meetings, with definite suggestive programs; reading courses; scout work; first aid; in- and out-door games, and group athletics.

Each evening will be devoted to instruction in dancing and ball room etiquette. New dances will be given.

Elder W. W. Seare, Bradford, England, August 27: "The elders in the photograph are seven Salt Lake City boys who are laboring in the Leeds Conference, British Mission. Back row, left to right: William W. Seare, Joseph Worthen, Gus Dyer; front row, sitting: Ralph



Bishop, Elmer M. Savage, George Cannon Lund, Clyde F. Hansen. Elders Bishop, Dyer and Seare are from the 16th ward, Salt Lake stake. We are very happy in our labors in the vineyard. We look upon our mission as a God-given privilege, and feel in duty-bound to perform our work of service pleasingly before the Lord. We extend greetings to our co-laborers throughout the missionary world by means of the ERA."

Editors' Table

Review of Church Conditions—Peace*

BY PRESIDENT JOSEPH F. SMITH

I suppose it is somewhat expected of me to make a few remarks at the opening of this, the first, session of the Eighty-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints; and, while I feel entirely inadequate to the task, I will try with the help of the Lord to say a few words as they may be given to me by the good Spirit. I feel truly grateful that my life has been spared to meet with you this morning under so favorable circumstances as those under which we have met. I am also grateful that my counselors have also been spared to be present with us, and also that the number of the apostles has been unbroken since our last conference. And I am very grateful indeed to behold so many of the Latter-day Saints as are assembled here this morning, apparently in the enjoyment of the many blessings and privileges of life which have been vouchsafed to the people of God and the Church up to the present. I sincerely hope during the sessions of this conference we may be fed with the bread of life, that the Spirit of the Lord may rest upon his servants who may address the conference from time to time, and that the same Spirit may rest abundantly upon all who assemble from day to day to listen to that which may be said.

THE FOREIGN MISSIONS

It may be proper for me to say a few words relative to our foreign missions. I need not spend much time upon that subject, as about everything that we have learned of the conditions in Europe, with reference to our elders and the work of the ministry there, has been published from time to time in the *Deseret News* and in other papers. But I think it will be safe for me to say that every precaution has been taken that could be taken for the protection of our elders in those foreign missions where war exists. In Germany, France, Austria, and portions of other countries so dreadfully involved in war, our elders have all been invited to withdraw, to come away from those parts of the country, and so far as we know our German missionaries have largely and

*The opening address at the semi-annual conference of the Church, October 4, 1914.

almost entirely withdrawn from that country and also from France. Some of them are located temporarily in Holland and in Scandinavia, and a few of them, quite a number indeed, have come across the Atlantic and have been distributed to the various missions in the United States, while those who had practically completed their missions in Europe have been honorably released to return home. Reports that we receive from England, notwithstanding the conditions of war that exist there, are that our elders are in safety at present, and that the field is opening before them with somewhat better prospects than heretofore. A great many people are beginning to feel the necessity of prayer for deliverance and safety, and as the spirit of prayer rests upon their minds, they begin to feel after their spiritual as well as their temporal welfare. Reports which we have received from Holland are very encouraging indeed, and while the presidency of that mission and of the Scandinavian missions have been instructed to be very careful about the welfare of the elders, and if necessity arises to see that they are promptly released to escape any difficulty that might come upon them, the reports from these missions are very encouraging. They do not apprehend, for the present, any difficulty; and those who are laboring seem to be contented and are doing good work. Nevertheless, they are all under instructions that when the necessity arises, our elders who are laboring there now, apparently successfully, will be promptly released and guarded against any danger or evil, so far as it is possible. The poor Saints who are practically left without guidance of the elders are feeling sadly the want of their presence, and regret very much that they have been under the necessity of withdrawing from among them. The best experienced men that could be obtained have been advised to take charge as far as possible of the local interests of the missions abroad, and possibly a few of our elders will remain among them until the end of the war, provided they can do so without jeopardy to their lives. Now, I don't know that I need to say anything further in regard to these matters. Others who follow me, and who have more clearly in their minds other instances, can express themselves as they feel led. I believe that the best that could possibly be done has been done, and the wisest course that could have been pursued has been pursued, with reference to our missionaries upon the European continent respecting their release and their deliverance from trouble. I feel to thank God for all his mercies and loving kindness to his people.

FATHERLY CARE OF THE POOR

I have before me a few memoranda to which I will briefly refer. I am reminded that the winter season is coming and that it is advisable that all the bishops should exercise fatherly and kind consideration to the needs of the worthy poor in their midst

whether Latter-day Saints or not. The purpose of the Relief Societies is to assist the bishops in relieving the necessities of the worthy poor; it is part of their first duty. We should endeavor to take care, as far as possible, of the refugees who have been driven from their homes in Mexico, many of whom have established themselves in various parts of the country and in various stakes of Zion. Some few have returned to their homes in Mexico, not without more or less risk of further trouble, and at present Bishop Bentley is in charge of the colonies, or of the people who have returned to Mexico. How long they will be suffered to remain there in peace we cannot tell, but we sincerely hope and pray for peace throughout all the land, and in this hope we desire that the people will exercise all the faith they can in behalf of our associates, our fellow members of the Church, in their endeavor to recover their homes and property from which they have been driven and very largely despoiled.

THE NEW TEMPLE AND OTHER PUBLIC BUILDINGS

In connection with the Presiding Bishop and one of his counselors, I had the privilege of visiting, in August last, our settlements in Canada, and of holding conferences there in the two stakes. The walls of the temple which is being erected at Cardston, are in process of building. We have decided to build them of granite and have already expended a little over fifty thousand dollars toward the erection of that building. Had it not been for the great drought that has prevailed in that country for the last two or three years, and especially during this season, the temple without doubt would have been farther in progress than it is today.

I am happy to announce, also, to the conference that we have completed a magnificent new wing to the Latter-day Saints hospital. It has seventy-three private bedrooms, splendid suites of operating rooms on the sixth floor, and an open air ward on the roof, with a capacity of about thirty beds. It has ample kitchens and storage plants, and sub-basements, etc. It is one of the most beautiful hospital buildings in the United States, and the Latter-day Saints should remember that we have a hospital of our own.

We are also erecting what is called the general Church office building. It is progressing slowly but satisfactorily. It will provide offices for the First Presidency, the Council of the Twelve, the Presiding Patriarch, the Historian's office, the Genealogical Society, and other Church organizations. I might add possibly without inconsistency, that the progress of this building might have been a little more rapid if we had seen clearly our way to supply the means necessary to force it along a little faster. But we can only provide means for the improvements that are being made, not only for this building, the very costly addition to the hospital, and that required for the building of the temple in Can-

ada, but means also required for schools and the assistance of the various wards and stakes of Zion to build numerous meeting houses, amusement halls, and other places that are necessary for the use of the people throughout the Church. We have been pretty closely run for means, and can only supply the money for these improvements and necessities as we obtain it from the Church. As the people pay their tithing, we are able to direct application of it toward the improvements necessary to be made, as well as toward the meeting of all the current and reasonable expenses of the Church, the accounts of which are correctly kept to the very cent in the Presiding Bishop's office, and also in the office of the Trustee-in-Trust.

EMPLOYMENT FOR EMIGRANTS AND RETURNED MISSIONARIES

Efforts to secure employment for immigrants, and for missionaries upon their return from their mission have been put forth to the best of our ability, and it is requested of the bishops everywhere throughout the Church, to look after those who come to them from foreign countries, who immigrate to Zion, that they may be assisted as far as possible and put in position to acquire a livelihood, to build homes for themselves, and to feel at home amongst us. They come here strangers, meeting new conditions, and depending much upon the fellowship of their brethren for their success in obtaining new homes.

It is also a good thing for the bishops in all the wards to look after their returned missionaries. It is a pity that so many of our boys who go abroad, fill good missions, and return home, should apparently be dropped or ignored by the presiding authorities of the Church and be permitted to drift away again into carelessness and indifference, and eventually perhaps to wander entirely away from their Church duties. They should be kept in the harness, they should be made active in the work of the ministry, in some way, that they may the better keep the spirit of the gospel in their minds and in their hearts, and be useful at home as well as abroad.

There is no question as to the fact that missionary service is required and is as necessary in Zion, or here at home, as it is abroad. Many people seem to be careless with reference to the proper training of their children. We see too many boys that are falling into very careless, if not into pernicious ways and habits. Every missionary boy who returns from his mission, full of faith and good desire, should take it upon himself to become a savior as far as possible of his young and less experienced associates at home. When a returned missionary sees a boy falling into bad ways and is becoming accustomed to bad habits, he should feel that it is his duty to take hold of him, in connection with the presiding authorities of the stake or of the ward in which he lives,

and exercise all the power and influence he can for the salvation of that erring young man who has not had the experience that our elders abroad have had, and thus become a means of saving many and of establishing them more firmly in the truth.

Efforts have been made by the Presiding Bishopric and others to locate the Saints, who gather from other lands, where they can get a livelihood. All are employed as far as the records show. Many bishops have taken fatherly interest in the Saints who have immigrated to Zion. Homes have been provided, employment secured as far as possible, and through the united efforts of the Saints supplies and furniture have been obtained and given them to help them to get started again in life. This should be the policy of all the organizations of the Church.

DUTIES OF THE PRIESTHOOD

Since the last April conference the Shelley stake of Zion has been organized from a part of the Blackfoot stake. Nine new wards, and seven new branches, have been organized. Thirty-four bishops have been ordained to replace those who have been released. The presidencies of the Jordan, Juab, Union and North Sanpete stakes have been reorganized. Three bishops have passed away since our last conference. There are now sixty-six stakes of Zion, and seven hundred and thirty-five bishops' wards. There have been entered on the records of the Church, by baptism, in the stakes and missions, six thousand one hundred and ninety-eight souls during the six months of the year. The presiding bishopric have issued quarterly bulletins which have kept presidencies of stakes in closer touch with the general conditions in all the stakes of Zion, than in the past. Ward teaching is being rapidly developed in many of the stakes of Zion. Some stakes are still indifferent to this important movement. There is a splendid opportunity in this work to use every ordained priest and teacher and man holding the priesthood, and it would seem rather strange that there should be any of the presidencies of the stakes, or any of the presiding officers in the Church, who would be indifferent to the subject of keeping in contact and in harmony with the progress of all the other stakes. It is good to be in possession of the knowledge of things as they are and as they are going along.

We have inaugurated a movement to encourage the monthly payment of tithing. The stake and ward officers are complying with this request, as far as they can. Really, the only practical method and proper way to pay our tithes is when we receive that which we earn into our hands. It is quite proper to remember what we owe to the Lord before we expend our means otherwise.

There are two companies each day passing through this Temple to perform the ordinances of the House of the Lord for the

living and for the dead, and our genealogical work is bearing fruit as we see in the attendance upon the temples for the performance of these ordinances, and we hope that this good work will go on.

The work of the Bishopric is both temporal and spiritual. The average bishop gives all his time and efforts for the betterment of the people over whom he presides. The bishops should not try to do all the work that is necessary to be done in their wards. His counselors are there to help him, and a due portion of the responsibility of the bishop of the ward should be placed upon his counselors. Neither is it wise that the bishopric of the ward should feel they are compelled to do all that is necessary to be done in their wards. They should exercise their right to call upon the priesthood to visit the people as teachers and preachers of the gospel of Jesus Christ that they may give to all as far as possible an opportunity to exercise their talents and to do good in their wards. It is sometimes advisable to give to each counselor special duties, and assign to each of the counselors his proportion of the responsibilities which belong to the bishopric, each one doing some special work for which he is adapted, so that all may be active.

OUR DEPENDENCE UPON GOD

Now these are a few things I think worthy of note, and there are very many more. But I desire to call attention to one thing, it is this: I fear the Latter-day Saints, in the midst of the prosperity with which they are blessed, sometimes fail to observe that great commandment, given of the Master, always to remember the Lord, to pray in the morning, and in the evening, and always remember to thank him for the blessings that they receive day by day. I fear that there is more neglect than there should be among the Latter-day Saints in regard to following out this rule of the Church, for it is a rule of the Church. It is the commandment of the Lord that we shall remember God morning and evening, and, the Book of Mormon tells us, "at all times." We should carry with us the spirit of prayer throughout every duty that we have to perform in life. Why should we? One of the simple reasons that appeals to my mind with great force is that man is so utterly dependent upon God. How helpless we are without him; how little we can do without his merciful providence in our behalf! I have often been led to make the remark, that not one of us, not a human being in all the world, can make even a single spear of grass grow without the help of God. We have to use his earth, we must avail ourselves of the benefit of his soil, his air, and his sunshine, and the moisture that God provides and gives to the earth, to enable us to produce even a single blade of grass; and the same applies to everything that ministers to our existence in the world. You cannot raise an ear of corn or wheat without God's help. You

cannot produce a single thing essential to the existence of man or beast without the help of God. Then, why should we not feel dependent upon the Lord? Why should we not call upon his name? Why should we not remember him in our prayers? Why should we not love him with all our heart, and mind and strength, since he has given us life, since he has formed us in **his own** likeness and image, since he has placed us here that **we may** become like unto his only begotten Son and to inherit the glory, exaltation and reward provided for God's own children.

My brethren and sisters, let us remember and call upon God and implore his blessings and his favor upon us. Let us do it nevertheless in wisdom and in righteousness, and when we pray we should call upon him in a consistent and reasonable way. We should not ask the Lord for that which is unnecessary or which would not be beneficial to us. We should ask for that which we need and we should ask in faith, "nothing wavering, for he that wavereth," as the apostle said, "is like the wave of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." But when we ask of God for blessings, let us ask in the faith of the gospel, in that faith that he has promised to give to them who believe in him and obey his commandments.

WE WANT PEACE IN THE WORLD

We want peace in the world. We want love and good-will to exist throughout the earth, and among all the peoples of the world; but there never can come to the world that spirit of peace and love that should exist, until mankind will receive God's truth and God's message unto them, and acknowledge his power and authority which is divine, and never found in the wisdom only of men.

The condition of the world today presents a spectacle that is deplorable, so far as it relates to the religious convictions, faith and power of the inhabitants of the earth. Here we have nations arrayed against nations, and yet in every one of these nations are so-called Christian peoples professing to worship the same God, professing to possess belief in the same divine Redeemer,—many of them professing to be teachers of God's word, and ministers of life and salvation to the children of men, and yet these nations are divided one against the other, and each is praying to his God for wrath upon and victory over his enemies and for his own preservation. Would it be possible,—could it be possible, for this condition to exist if the people of the world possessed really the true knowledge of the gospel of Jesus Christ? And if they really possessed the spirit of the living God,—could this condition exist? No; it could not exist, but war would cease, and contention and strife would be at an end. And not only the spirit of war would not exist, but the spirit of contention and strife that now exists

among the nations of the earth which is the primal element of war would cease to be. We know that the spirit of strife and contention exists to an alarming extent among all the people of the world. Why does it exist? Because they are not one with God, nor with Christ. They have not entered into the true fold, and the result is they do not possess the spirit of the true Shepherd sufficiently to govern and control their acts in the ways of peace and righteousness. Thus they contend and strive one against another, and at last nation rises up against nation in fulfilment of the predictions of the prophets of God that war should be poured out upon all nations. I don't want you to think I believe that God has designed or willed that war should come among the people of the world, that the nations of the world should be divided against each other in war and engage in the destruction of each other! God did not design or cause this. It is deplorable to the heavens that such a condition should exist among men, but the conditions do exist, and men precipitate war and destruction upon themselves because of their wickedness, and that because they will not abide in God's truth, walk in his love, and seek to establish and maintain peace instead of strife and contention in the world.

Now, we wish this morning to remember the admonition of the President of the United States, to offer prayer for peace to come upon the distracted nations of the world, for peace to abide upon those who are at peace, and to abound more abundantly. I pray God that this spirit may especially enter into the hearts of this people that they may strive for peace among themselves, that peace may dwell in their own hearts and homes, that peace may exist between neighbors, that peace, good-will, love and union may characterize the associations of members of the Church with their fellow members, and that there may be no contention among them, nor strife, nor bitterness, nor back-sliding, nor back-biting, nor complaint of any description, but that peace on earth and good-will to men may pervade the hearts and minds of all the members of the Church of Jesus Christ of Latter-day Saints; and that from them this spirit of peace and love for God, and for our fellowmen, may go out into the world as far as we have power to send it forth through the elders of the Church and otherwise, that men may hear the good tidings and receive them in their hearts, obey the truth, and join the ranks of the peaceful, of the peace-loving, of the peace-makers, of the God-fearing, and of the God-loving people that all Latter-day Saints should be, in every part of the world.

God bless you, my brethren and sisters, I humbly pray; and now we will call upon President Charles W. Penrose to offer to the Lord a prayer in behalf of this assembly and in behalf of all the people of the Church of Jesus Christ of Latter-day Saints, that God will move upon the hearts of the people of the world to accept the spirit of peace in their souls, that peace may come to the dis-

tracted world, and that life and union may prevail instead of bloodshed, death and destruction. When Brother Penrose shall pray, he will pray unto the Father of our Lord and Savior, Jesus Christ, in whose image and likeness we are made, or were born into the world, and in whose likeness and image we are, for we are God's children and therefore must resemble his Son, in person, and also spiritually, so far as we will obey the principles of the gospel of eternal truth; for we were fore-ordained and predestined to become conformed to his likeness through the wise and proper use of our free agency, so that we may enjoy the blessings of the Kingdom of God where he dwells, and inherit his glory and the salvation, the reward, and the dominion that has been promised unto the faithful of his children, which may God grant is my prayer. Amen.

A Prayer for Peace

BY PRESIDENT CHARLES W. PENROSE

[Ten thousand Latter-day Saints bowed their heads in prayer in the great Tabernacle on that Sabbath morning of October 4, in compliance with the request of the President of the United States to the people of the nation to pray for peace in the great nations of the world that have taken up arms against one another. Perhaps in no other city in our country was it possible to witness so large a single congregation of worshipers in the attitude of prayer; and certainly none other were more devout, earnest and sincere in their desires, than this vast body of Latter-day Saints as they listened in humility to one of their leaders calling upon the Lord for peace in the nations.—EDITORS.]

O God, our Eternal Father, the Father of the spirits of all men, we come unto thee in the name of Jesus Christ, our Redeemer, and worship thee, and render thanks unto thee for all things that we have received, both spiritual and temporal, for our sustenance, for our guidance, for our enlightenment, for our understanding and knowledge that we may be prepared to come into thy presence eventually and be crowned with eternal lives. Wilt thou accept of our thanksgiving, this morning for all thy favors; look in mercy upon us and unite our hearts together under the influence of thy Divine Spirit, that we may be one in very deed, and that our supplications may come up unto thee acceptable. Forgive us of all our sins, our follies, our imperfections, our unworthiness, our lack of obedience unto thy commandments and thy counsels; and wherein we have in any way offended thee, we crave thy pardon and forgiveness.

We ask thee, our Eternal Father, to look in mercy upon the nations of the earth. They are thy children, even though they may have gone astray, and have been stirred up in bitterness and

in anger unto war one with another. Wilt thou, O Lord, look down upon them in thy loving tenderness and kindness, bestow thy mercy upon them and prepare the way whereby war may cease and peace may be established.

Thou hast inspired thy prophets, in days of old and in these latter days, to predict that the day would come when men would cease their strife and would study war no more, when they would turn their weapons of destruction into agencies of peace for the cultivation of the earth and for the development of its resources, and we pray, our Father, that that time may be hastened. Wilt thou look down in mercy upon the rulers of the nations, upon all who have part in the conduct of human affairs in the various governments in the world, and cause thy divine spirit to shine upon their understandings and to touch their hearts that they may feel the absolute need of establishing peace on the earth, drawing the people of the world together in fraternity instead of going forth upon the field of battle to destroy each other's lives.

O Lord, look in mercy upon the wives and the children and other relatives of those who are now personally engaged in the strife that is causing bloodshed and horror throughout the continent of Europe. Have mercy upon them, O Lord, and turn aside the outpouring of the spirit of war, and grant that the angel of peace may hover over the nations and that the influences flowing from his presence may come down upon them; that the wives and the children may be relieved of their sufferings, and that their loved ones may be restored to them—those that remain of them who are striving against each other, and may they who seek to establish unrighteousness and untruth and oppression and tyranny not succeed.

We ask thee, O Lord, to look in mercy upon those nations. No matter what may have been the cause which has brought about the tumult and the conflict now prevailing, wilt thou grant, we pray thee, that it may be overruled for good, so that the time shall come when, though thrones may totter and empires fall, liberty and freedom shall come to the oppressed nations of Europe, and indeed throughout the world. We pray that liberty may come out of this oppression, that freedom may come out of this strife; and wilt thou grant that in thy divine providence all things may conspire together for good, so that righteousness may be established, that the fruit of righteousness, which is peace, may be enjoyed.

Wilt thou grant, Heavenly Father, that the Spirit of the Lord may rest down mightily upon thy people, even thy Saints, those who are assembled here in conference, and those whom they represent in the various stakes of Zion and the missions abroad, and grant that they may obey the instructions that have been imparted, and dwell together in peace. May there be no spirit of enmity or

of strife among thy Saints. Do thou grant that they may be able to understand each other, that they may be able to accord to each other that liberty which they desire for themselves, so that though they may differ in opinions and in views, they may accede and concede to others that liberty which every man should enjoy under the Constitution of the United States which thou didst raise up good and wise men to establish. Grant, O Lord, that there may be no real spirit of strife among them, that thy Saints, as neighbors, may dwell together in amity and in brotherly love, and in unity, and may this peace prevail throughout the land of Zion, that Zion may be indeed the pure in heart, those who serve God and keep his commandments.

Now, O Lord, we unite with all who are praying unto thee this day to ask thee that in thy mercy, in thy providence, this terrible slaughter may soon be brought to an end, that the spirit of strife may depart, that the spirit of peace may brood over the nations, so that all these terrors that have come may speedily pass away, and that thy righteous purposes may be accomplished, that good may come to the world, and the way be prepared for the coming of the King of Peace, even Jesus Christ, thy Son, our elder Brother in the spirit, whom we love and adore this day, and in whose holy name we come unto thee. Wilt thou hear our prayers, O God, the Ruler of nations, the Mighty One on high! Wilt thou look down in mercy upon the world, and wilt thou cause the spirit of peace to come forth to accomplish that which we desire in our hearts. We know, O Lord, that thy purposes shall be accomplished; we do not wish to step in the way or to attempt to hinder them in any degree, but we come unto thee and express the desires of our souls. Thy children, O Lord, plead with thee that peace may come, and that the time may soon arrive when thy will shall be done on earth as it is done in heaven. We dedicate ourselves and all that we have and all that we are unto thy service, and desire to be ambassadors of peace, to carry with us the spirit of peace, to have it in our hearts, to have it in our homes, to have it prevail throughout our land, and go forth from Zion to the uttermost parts of the earth; and to this end we dedicate ourselves and all we have and are unto thee, and ask these favors at thine hands, in the name of Jesus Christ. Amen.

The Power of Prayer to Promote Peace

BY PRESIDENT ANTHON H. LUND

[This short classic on the spirit and efficacy of prayer, and its power to promote harmony and peace among men, was delivered directly after the audience with President Penrose had bowed in

humble petition to the Lord to restore peace to the world's warring nations.—EDITORS.]

I will read a few words from the book of Doctrine and Covenants:

"And now verily I say unto you, and what I say unto one I say unto all, be of good cheer, little children, for I am in your midst, and I have not forsaken you;

"And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.

"Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not.

"Pray always that ye enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen."

I have followed with interest the remarks of our President, and I hope that we will all remember the instructions he has given us. We all took part with President Penrose in that beautiful prayer, in which we petitioned our Heavenly Father to be merciful to his children who are now in the war-ridden zones of the world.

I admire the President of this nation for his belief in the efficacy of prayer, and for his having appointed this day for the whole nation to come before the Lord and petition him for peace in Europe and in countries where there is war.

I believe in prayer. I know I am addressing a people who are a prayerful people, who have oftentimes felt convinced that their prayers have been heard and answered, and who are firm in the conviction that God answers prayers today as well as formerly.

We have many instances on record in the Holy Scriptures, both in the Bible and in the Book of Mormon, that God hears prayers. From Adam, the first who offered prayer, and down through history, we have seen that the Lord has lent ear to petitions which have been made to him. Before Adam gathered his righteous posterity around him, in Adam-On-di-Ahman, he had taught them about the true God and the efficacy of prayer, so that they knew to whom to pray; and after the flood, we find holy men approaching our Father in prayer, and that he was merciful to them. Abraham, Gideon, David, Solomon, the prophets, all bear testimony to the value of prayer. Our Savior, during his life upon the earth, inculcated prayer, and he would often withdraw himself from his disciples, go up into the mountain and commune with God. He felt the necessity of obtaining aid and assistance from his Father in heaven, to perform that great mission which had been given him here upon the earth. He taught his disciples to pray. He did not want them to make many repetitions. He did not want them to pray to be considered of men, but he wanted

them to come as children to their Father, and ask for the things they stood in need of.

That beautiful prayer, "Our Father, which art in heaven," which has been for generations a model to worshipers, contains very much to arouse serious thought; and it shows the plain and simple manner in which Jesus wanted us to come before the Lord, not using high-sounding words, but to approach him as a child would its father, and ask for the very things we stand in need of. I don't believe that he meant for us always to use that formula of prayer, but he gave it to us as an example, that when we pray we should pray in a similar manner.

On one occasion, when he was with his disciples, he told them that whatsoever they should ask in his name should be granted. What a splendid promise! And I believe this promise is given not only to the disciples that surrounded him at the time, but to all who believe in the Son of God. I believe also that when we approach our Father, he knows, before we ask, what we want, whether that which we ask of him is for our best good or not, yet he has commanded us to pray and open our hearts to him.

When Jesus was suffering in the Garden of Gethsemane, he asked the Lord, if it were possible, to take that bitter cup away from him. Can you wonder at it, when you remember that he was in such agony that the sweat fell as drops of blood upon the ground? But he added, "Not my will, but thy will be done," giving us a pattern to follow in our prayers, that although we ardently desire certain things, and believe that they would be for our best good, still we should be submissive to the Father's will, and say, with Christ, not our will, but his will be done.

In the prayer that he taught his disciples, Jesus emphasized the great principle that God is our Father, and that we should address him as such, in our prayers. We believe that God is the Father of our spirits, and hence that we are in reality his children. When Jesus so addressed the Father, it was not a figurative title given him, but it means that God is indeed our Father, as he was his Father; Jesus was his only begotten Son in the flesh. Paul says that God is the Father of our spirits, and knowing this, we can approach him in confidence, knowing that he will hear and grant unto us such blessings as will be for our good.

In that prayer we are told to say, "Hallowed be thy name," and in doing so we should resolve to keep his name hallowed, holy. I hope that the Latter-day Saints will remember this, and that such a thing as taking the name of the Lord in vain will never be heard from their lips. The words spoken by them should be free from all things verging on profanity, and they should ever feel the greatest reverence for the name of the Father.

Next we ask, "Thy kingdom come, Thy will be done upon earth as it is done in heaven." We should seek his kingdom first

of all, for its possession is far better than riches. When we imagine conditions existing in heaven, we feel convinced that there is no such thing as disobedience found among the happy throngs who dwell there, and this is not because they are forced to do his will, but because they desire to do it, and know it is right and most productive of happiness. Those who are privileged to enter into the presence of the Father, and dwell in his kingdom, will be those who have gone through a probation, and have been tried and found true, who have seen the consequences of sin and disobedience and who have chosen and firmly resolved to serve the Lord and keep his commandments. They are those who have proved themselves able to keep such a resolution, so that when they go into those blissful regions they feel that what the Father wants is for their own good; and hence it is their choice and delight that his will be done there.

We should use our influence to have his will done here on earth as it is done in heaven. We should use our free agency to serve the Lord, and always choose to do his will. This course will bring us the greatest happiness. There is no true happiness that can come to a person who violates the commandments of God, because those commandments were given for the blessing of the human race. Every commandment given by the Lord has a tendency to do good to those who will obey it, and those who will not obey his commandments will reap the consequences. His commandments to his children are not arbitrary, like those of a tyrant, but they are measured for the benefit and blessing of all who live upon earth. Hence, we can heartily pray, also, that his will may be done here upon the earth as it is done in heaven.

We are taught in that prayer to ask for our daily bread, showing that it is not only for spiritual things we dare ask our Father, but for the temporal things that we need as well; and in daily bread, of course, is included all our interests. We need not fear to come before him and ask for success in our business, any more than we need fear to ask for spiritual blessings.

We are taught in the prayer to ask the Lord to forgive our debts as we are willing to forgive our debtors. How much there is included in this! How this would tend toward peace if we were willing to forgive one another, if we could eradicate from our hearts every tendency to hatred and bitterness. We have no right to hate our brother. We are asked even to love our enemies—a hard thing to do, no doubt, but Jesus showed us the example. When hanging upon the cross, and suffering exquisite torture, the most painful that the Romans could invent, he could still say, "Father, forgive them, for they know not what they do." Shall we not follow his example? Let us have peace, with one another. Let us not go to law with our brethren. Let us not take revenge for wrongs done to us, but try to be reconciled with

those who have anything against us; and, if we have anything against our brother, let us remember the instruction in this beautiful prayer, that, as we hope to be forgiven by our Heavenly Father, to whom we owe so much, we must forgive one another.

We are also taught here to ask "Lead us not into temptation," or, as it is given in the French Bible, "Abandon us not," or "leave us not in temptation." If we know that we are weak, brethren and sisters, in anything, let us avoid going where there is temptation of the kind that may be hard to resist, and we be tempted to do that which is not right. Remember that it is to him who overcomes that the choicest promises are made. When we pray the Lord not to allow us to be led into temptation, let us make the firm resolution not to indulge in sinful thoughts, and shun evil associations, and all places where we are in danger of temptation, and then the Lord will help us to overcome every evil tendency.

The prayer closes with these beautiful words of adoration and praise, "For thine is the kingdom, the power and the glory forever." Let us look upon this prayer as teaching us true worship. We come together to worship the Lord, both in prayer, in preaching, in praising the Lord, and in singing inspired hymns. We do adore him who is our Creator and our Father. We know he is all-good, all-wise and all-powerful, and worthy of all praise, and we rejoice in the promise given us that he will hear and answer our prayers.

I feel very much concerned and sad when I look upon the condition of the warring nations. Although we have looked forward to a time when war shall be poured out upon all nations, still, when it comes, we feel to ask that that day might be postponed, and peace come unto afflicted humanity. When we think of Europe two months ago—of the busy factories in Belgium and Germany and France, and the busy husbandmen in Russia, and other countries that are now afflicted with war, and then today see millions of men engaged in the fiercest and bloodiest of battles ever related in history, we are shocked at the terrible carnage, and the misery of the widows and the orphans that are made daily. Our hearts go out to them in the deepest sympathy, and we feel to take part in a prayer like that which was offered by Brother Penrose, that the Lord will be merciful unto them.

May the day hasten when peace shall reign upon the earth, when Christ shall come and reign, and the thousand years of peace be introduced, and the announcement of the angels shall indeed be fulfilled, "Peace on earth and good-will to men."

I ask that we may be prepared for this, and that the Lord may bless the Latter-day Saints, and bless the leaders of this nation, that they may avoid all foreign entanglements, and that peace may continue to reign in this land. I ask it in the name of Jesus Christ. Amen.

Mutual Work

Scout Lessons for Juniors

A number of class leaders have asked for outlines for scout lessons, for the Junior classes, and the following lessons are suggested to cover the Tenderfoot and Second Class degrees of Scoutcraft. A part of the recitation period of the Junior classes should be devoted to this work. The lessons may be divided, if deemed proper, by the scoutmaster.

In addition to the short time in the Junior classes devoted to scout work, the scoutmaster should provide other times to take up scouting, and give the boys an opportunity to work out in the open. Where Sunday night is used for Mutual, use only the material that is in harmony with that night. The other work should be taken up at some other time. The lessons as here outlined do not provide for games or other special activities. These should be added by the scoutmaster.

The scoutmaster should read carefully the article on Scout Work, in the "Y. M. M. I. A. Handbook," "Boy Scouts of America Handbook for Boys," and the "Handbook for Scout Masters." He should be sufficiently familiar with the work to lead out, to answer questions, and to develop enthusiasm in the boys for scout activities.

LESSON 1.

This is the introductory meeting. The enthusiasm of the boys for scout work and their desire to take it up is aroused here. Give them an outline of the work. Have copies of "Handbook for Boy Scouts" with you. Outline your plan of organization, etc. Tell a good pioneer scout story, (See Nov., 1913, ERA, "Courage," by Ivins, and Junior Manual, page 39, and other stories in 1913-14 and 1914-15 Manuals), and notify the boys to bring a piece of rope about six feet long for next meeting. Tightly woven clothes line is suggested. The scoutmaster might arrange to have the rope, as it would then be uniform.

LESSON 2.

Take up different parts of a rope and have boys whip the ends. Learn to tie the following knots: overhand, figure of eight, square, and weaver's. See Hand Book for Boys, page 48. Have boys memorize scout promise for next meeting. H. B. for Boys, p. 15.

LESSON 3.

Have boys repeat the scout promise and give them an explanation of same. Review knots and add bowline and sheepshank. Have boys memorize the scout law for next meeting. Notify boys to be ready to separate into patrols at next meeting.

LESSON 4.

Teach the boys the scout sign and salute. H. B. for Boys, p. 14. Divide the boys into groups of eight, and notify them that at the next meeting the patrol and assistant patrol leaders will be selected. H. B. for Scout Master, p. 138. Have drill formation. H. B. S. M., p. 278, or United States Infantry Drill Regulations, 1911. Use drill for discipline and obedience, for moving from place to place in order, and for acquiring the habit of correct carriage. Guard against overdoing it. It



SUGAR CITY, IDAHO, M. I. A. SCOUTS ON A HIKE

Eating luncheon on the banks of the Snake river. The trip was taken to examine the trees and study animal and bird life to qualify themselves for first-class scout work. Jabez W. West, Jr., scout master.

is only one of the many things in scout work. Impress the boys with the idea that scouts stand for peace, the preservation of life, and the observance of law. The boy scout plan is not military, but stands for loyalty, patriotism and chivalry.

LESSON 5.

The Flag,—salute, history and forms of respect. H. B. for S. M., p. 29. H. B. for Boys, pp. 340-341. Each troop should have a flag and the boys should be taught to look upon it as the emblem of liberty, love and peace. Give following knots: halter slip, clove hitch, timber hitch, and two half hitches. Select patrol officers.

LESSON 6.

Review for preparation to take Tenderfoot examinations. Take up scout motto—"Be Prepared" (H. B. for Boys, p. 12), and "The Daily Good Turn," H. B. for S. M., p. 312.

Appoint a special night for the boys to take up the Tenderfoot examination. See May, 1913, ERA, H. B. for S. M., p. 159, Y. M. M. I. A. Hand Book, p. 29. Make this examination of vital importance to the boys so that they will feel that it stands for something. Never let the boy slip through. Have him come up to the mark. You owe it to the scout movement, to yourself and the boys. Those who fail can try again. Have definite times for giving examination. ERA for May, 1914.

LESSON 7.

Second-class scouts. Have talk on the requirements of same. Have boys report their daily good turns. The idea is not to get the boys in the habit of boasting of the good that they do, but to keep it before their minds until it becomes a habit with them to think of others. It also encourages the others to do something good, no matter how small it may seem. Notify boys to bring a two-inch bandage for next meeting. This can be made at home or purchased. First Aid Book, Bandaging, pp. 27-28.

LESSON 8.

If possible have a doctor or nurse give a short talk on the use of a bandage, and give a demonstration of how to put on two or three different kinds; have the boys do it. Review drill, and add a few more commands. Before next bandaging lesson, the scout leader should learn two more kinds of bandages, in case he has to give the lesson.

LESSON 9.

Semaphore signal work. A bandanna handkerchief or white cloth about the same size may be used for flag. See H. B. for Boys, pp. 206-7. Give ten letters. H. B. for Boys, p. 34.

LESSON 10.

Elementary First Aid. Know general directions for first aid. H. B. for Boys, p. 261. First Aid Book, p. 49. Review signal work and give ten more letters for next meeting.

LESSON 11.

Signal work. Study treatment for fainting. H. B. for Boys, p. 270. Shock, fractures, etc., H. B. for Boys, p. 264.

LESSON 12.

Carrying injured. Fireman's lift. H. B. for Boys, p. 278. H. B. for S. M., p. 285. Drill review.

LESSON 13.

Signal work. Balance of letters. Report of the daily good turns.

LESSON 14.

Bandaging. Teach three more. Use triangular bandage. First Aid Book, p. 21. First aid for bruises, sprains, burns, scalds. H. B. for Boys, pp. 264-273. First Aid Book, pp. 54-58.

LESSON 15.

Review Signal. Practice improvised stretcher and arm carry. H. B. for Boys, pp. 276-77. H. B. S. M., p. 291.

LESSON 16.

Practice tracking or describing contents of window or articles on a tray in a room. H. B. for Boys, p. 309. H. B. S. M., p. 196.

LESSON 17.

Compass. Its use and value. Learn the cardinal points. H. B. S. M., p. 43 and p. 164. Review signal.

LESSON 18.

The value of earning and saving. H. B. S. M., p. 43. Drill.

LESSON 19.

Practice scouts pace and how to use knife and hatchet. H. B. S. M., p. 38.

LESSON 20.

Build fire in open and have cooking lesson. H. B. S. M., p. 42. H. B. for Boys, pp. 149-152.

Passing Events

Virginia, in the latter part of September, adopted prohibition to take effect November 1, 1916, by a majority of 35,000. This makes ten states in the roll of honor, and 17,000,000 people in the United States are now under the prohibition regime. Prohibition in West Virginia, adopted two years ago and effective last July, has proved immensely successful and even those who were against its adoption have been convinced that prohibition pays in more ways than one.

The return of "Mormon" colonists to Mexico was announced in the latter part of September. On September 21, the schools in Colonia Juarez opened, and the colonists began harvesting their crops which were reported to be large. On the 13th of September they began holding meetings at Juarez, and on that date 134 members of the Sabbath school were in attendance. By letter from Colonia Dublan, it was learned that a steady stream of colonists were returning, believing that they were not incurring any particular danger in so doing. On October 17 it was said in a dispatch that filibusters had attacked the town of Casas Grandes, near Dublan.

The state prohibition convention was held on Monday, October 5, in Salt Lake City, attended by leading prohibitionists of Utah. The Utah State Prohibition and Betterment League was organized. On account of numerous meetings, the fair, and other attractions, the attendance was not large. A resolution was passed in which it was resolved to ask the members-elect of the next Legislature as to whether they were willing to pass a state-wide prohibition measure to be submitted to the people at a special election in June for approval before it should become a law of the state. It is believed that such a law thus formed and adopted might avoid politics.

The Mexican Situation.—Provisional President Carranza at the celebration of Mexico's independence day, September 16, publicly read Secretary Bryan's order for the withdrawal of American troops from Mexican territory. However, the developments that followed prevented this withdrawal from being accomplished. On the 23rd, General Francisco Villa declared war upon the Constitutionalists' first chief Carranza. General Villa claimed that Chihuahua, Sonora, Zacatecas, and a portion of Coahuila were in a stage of uprising and would join with him against Carranza. On the 26th Villa accused General Carranza of violating the terms of the treaty of Torreón; and the following day, September 27, Provisional President Carranza agreed to resign his office upon which Villa named Fernando Iglesias Calderon as Provisional President Carranza's successor. During the early part of October preparations were going forward in Mexico City for setting up a new provisional government, regardless of the proposed peace conference which had been arranged for at Agua Calientes, Oct. 10, at which representatives of all the leading generals of the country were to be present to arrange for peace, if possible. It is announced that the forces which are loyal to Carranza total 104,000, while Villa can control only 24,000. Fighting at different places, especially at Naco, Sonora, has been going on; and no date, therefore, has been set by the United States for the evacuation of Vera Cruz by the American forces.

General Carranza has not yet complied with any of the stipulations laid down by the United States including the guarantee for the safety of foreigners and others in Vera Cruz, as well as a promise from the Mexico City government not to re-impose more than a million dollar custom dues collected by Americans from Vera Cruz imports.

The European War.—The battle of the Aisne continued practically every day until the siege of Antwerp, on September 26, and even then continued along the lines at different times until after the 17th of October, the date of this record. The net results of these engagements cannot be stated at present. About the only thing that is certain is that the Germans retired eastward even as the Allies, during the month previous, had retired towards Paris. The Germans called their falling back, "a strategical retreat," by which they meant to concentrate their forces, shorten their lines of communication with their base of supplies, and secure a more defensible position. It will be remembered that the Allies called their retirement from the Belgian border by the same name, and it appears that the justification in both cases is not without reason. Neither party gave ground until they were compelled to, and both retreated in such good order that the armies were kept intact. Many battles as big as the battle of Waterloo occurred between the four million soldiers that were in the lines, and neither army either met with a decisive defeat nor with a decisive victory.



FIELD MARCHALL SIR JOHN FRENCH

Following is a short story of the leading events:

September 20.—The French minister of the interior announced that the famous cathedral of Rheims together with other historic buildings had been destroyed during the second bombardment of the city by the German army.

September 22.—The Russians occupied Jaroslav in Galicia. A German submarine sank the British cruisers "Abokir," "Cressy," and "Hogue" in the North Sea. These were three armored British cruisers of the twelve-thousand-ton type, having a total complement of 2,200 men. Only 1,067 were rescued.

September 23.—China disclaims any responsibility for the violation of her neutrality by Japan, owing to her inability to defend it. This was the reply to the Kaiser's protest against the Japanese operations.

September 24.—Cholera breaks out in the Austrian army and in Vienna. The Germans attack forts at Verdun and Toul.

September 25.—The Germans invade Russia along the Niemen river and the Montenegrins take Mostar, the capital of Herzegovina.

September 26.—The Germans re-capture St. Quentin. The Russians bombard Przemysl, the only Galician stronghold in the path of the Russian advance on Krakow.

September 27.—Germany rushed large forces to the east to reinforce Krakow, and German aircraft dropped bombs in twelve cities.

September 28.—The fighting continues on the Aisne river, and in the Argonne forest. A fleet of nineteen transports carrying 33,000 Canadian troops sailed from St. Lawrence, on its way to England. This was the first Canadian detachment to leave for the war. The transports began to arrive at Plymouth, England, October 15, where they were greeted with enthusiastic cheers.

September 29.—It is reported that the German cruiser "Emden" sunk five British vessels in the Bay of Bengal. The Germans destroy the French town of Albert. Indian troops were landed at Marseilles. The German activity in Belgium is renewed, and the outlying defenses of Antwerp were bombarded.

September 30.—Three forts of the outer ring at Antwerp were reduced. Two Italian fishing boats were sunk in the Adriatic by the Austrian floating mines. Italy protested strongly to Austria against these mines, who replied that complete reparation would be made for the loss of the vessels and the mines would be removed.

October 1 to 9.—The Germans continued to bombard Antwerp which fell and was occupied by the Germans on October 9. Antwerp was considered the best fortified city in the world. However, the inability of the defenders' guns to hit back weight for weight was the one crying need at Antwerp "whose fall points to one irresistible conclusion," according to the dispatches, "that the day of forts is over." The supposed impregnable forts proved broken reeds against the giant German dowagers. The forts are all shattered beyond recognition. The English and Belgian armies that were in Antwerp made their escape, so that the Germans found no armies there upon their occupation of the city.

October 10.—The German heavy artillery used in the bombardment of Antwerp started off for an unknown destination in France. It is declared that the cathedral of Notre Dame was not damaged in the bombardment. King Charles of Rumania died.

October 11.—The Germans are advancing rapidly on Ostend, in the hope of capturing King Albert and the entire Belgian government, but which was removed to Havre, France. It is reported that the Belgians and British will form a new battle line near Ostend.

October 12.—Ferdinand becomes king of Rumania.

October 13.—Ghent is reported occupied by the Germans. Canada offers England a second expeditionary force of 22,000 men and the British government cables a message of thanks. Martial law is proclaimed in South Africa, on announcement that Col. Maritz had rebelled with his command, in the northwest of the Cape provinces.

October 15.—The Germans are preparing to transfer great masses of troops from the Russian border, so it was said, to the western field, for another advance on Paris.

October 16.—A German submarine sank the British cruiser "Hawke" in the North Sea, making the seventh British cruiser sunk by the Germans in the first ten weeks of the war, against eight German armored commerce destroyers, four cruisers, three submarines, two torpedo boat destroyers, and one torpedo boat, destroyed by the British.

There are a lot of things a Young Man ought to know

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Many Events, Editorials, and contributed articles were crowded out of this number. We beg the correspondents to be patient.

Robert L. Harris, Roddey, South Carolina: "The ERA is one of the best magazines I have ever read. I wish it great success."

L. Albin Erickson, Malmo, Sweden, August 31: "The ERA is a welcome friend and each number gives us a renewed determination to promulgate the gospel truths."

Drop a card to the office direct, if your ERA should fail to reach you promptly. In the annual readjustment of thousands of names, errors sometimes occur. This number begins a new volume. Subscribe today, if you are not already listed.

Y. M. M. I. A. Officers should check up this month their membership, class study and Manual work; and finish the canvass for the ERA. The special work for November, in addition, is to see that the special activities for contests and M. I. A. Day are promptly gotten under way. Begin now.

Elder Parry L. Harrison, Wellington, New Zealand: "Allow me to thank you for the ERA which I receive monthly, and to express my appreciation of it. Elders, Saints and friends anxiously await its coming each month, and judging from results I should say it is the best worker in the conference. Mr. John Palmer, town clerk for Wellington, and among New Zealand's smartest and most influential men, has pronounced it 'extraordinarily good.'"

Improvement Era, November, 1914

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TABLE OF CONTENTS

The Rural Peace.....	Frontispiece
Late Summer. A Poem.....	Alfred Lambourne..... 1
The Story of the Crystal.....	Dr. James E. Talmage..... 3
Self and Rum. A Poem.....	M. A. Stewart..... 7
The Country Cross Roads.....	Alfred Lambourne..... 8
A Righteous Woman's Recompense—IV. A Story.....	Lella Marler Hoggan..... 11
Elders in Ohio Conference.....	22
Some Conditions of Success.....	Dr. F. S. Harris..... 23
Music. A Poem.....	Aubrey Parker..... 24
Evolution Arguments Analyzed.....	Robert C. Webb..... 25
Have Courage Today. A Poem.....	Sarah E. Mitton..... 33
Ward Teaching and Class Efficiency.....	Rudger Clawson..... 34
Joseph Fielding Smith—An Appreciation.....	J. A. G..... 38
Modern Industrial Achievements.....	Dr. Joseph M. Tanner..... 46
The Viewpoint. A Poem.....	Grace Ingles Frost..... 50
Does God Answer Prayer?.....	Louis F. Moench..... 51
Government Investigation of the "Mormon" Question.....	Arthur L. Beeley..... 56
Value of True Education.....	Edith E. Smith..... 63
Training for Leadership. Illustrated.....	68
Editors' Table—Review of Church Conditions —Peace.....	Prest. Joseph F. Smith..... 74
A Prayer for Peace.....	Prest. Charles W. Penrose... 82
The Power of Prayer to Promote Peace.....	Prest. Anthon H. Lund..... 84
Mutual Work—Scout Lessons for Juniors.....	89
Passing Events.....	92

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